

PUBLISHED EVERY FRIDAY AT
SALEM, COLUMBIANA CO., OHIO.

JAMES BARNABY, Jr., General Agent.

BENJAMIN S. JONES, } Editors.
J. ELIZABETH JONES, }

PUBLISHING COMMITTEE:—Samuel Brooke,
George Garrison, James Barnaby, Jr.,
David L. Galbreath, Lot Holmes.

ANTI-SLAVERY BUGLE.

"NO UNION WITH SLAVEHOLDERS"

VOL. 2.—NO. 9.]

SALEM, OHIO, FRIDAY, SEPTEMBER 25, 1840.

[WHOLE NO. 6]

From the A. S. Standard.

We publish with great pleasure the following communication from an esteemed correspondent in England.—[Ed.]

Mr. Garrison in England.

To the friends and subscribers to W. L. Garrison's mission to Great Britain.
Generous and devoted Abolitionists of America!

The cherished champion of the cause of the oppressed, whom your liberality has assisted to tread once again the shores of this country, is amongst us. We thank you for the privilege you have enabled us to enjoy.—Be assured that your generosity and self-denial will be richly rewarded by the results of his presence, and labors on these shores. Already Mr. Garrison has accomplished a great and good work, and a wide and promising field is yet before him. Mr. Garrison landed at Liverpool during the evening of Friday, the 31st ultimo. On the evening of Monday, the 3d instant, he reached London, and was met at the railway station by George Thompson, whose guest he became during his sojourn in the metropolis. He was well employed during the week in conversing with persons from various parts of the United Kingdom, and in attending social parties every evening.

At ten o'clock on Monday morning, the 17th instant, about fifty friends, of both sexes, met Mr. Garrison in one of the rooms of the Crown and Anchor Tavern, Strand, to consider the propriety of promoting the formation of an association, auxiliary to the American Anti-Slavery Society. The Chair was nobly filled by James Haughton, Esq., of Dublin. The Rev. Josiah V. Himes, Henry Clapp, H. C. Wright, and Frederick Douglass were among those present. Mr. Garrison entered into a most lucid and instructive detail of the progress of the Anti-Slavery cause in the United States, from the period when the banner of Immediate Emancipation was unfurled, in 1831, to the adoption of the present rallying cry of the abolition host, "No union with slaveholders." His address, though long, was listened to with profound attention. Mr. Himes followed, in an eloquent speech, in the course of which he fearlessly unveiled the state of the American churches, and paid a glowing, heartfelt, and just tribute to the strenuous efforts of the American Anti-Slavery Society, and the unwavering constancy and rare sagacity of its beloved President—Mr. Garrison. Mr. Clapp rose, and in a cautious style, and conciliatory tone, said a good word for the LIBERTY PARTY, stating at the same time his own inability to join their movement. Mr. Garrison then took the floor again, and in a few sentences, which will never be forgotten by those who listened to them, disposed of the latter, by the former, and vindicated the party. He declared as one of the most virulent opponents of the Massachusetts Anti-Slavery Society, and warned all present against receiving his testimony on the subject of the comparative character and efficiency of professing American Abolitionists.

George Thompson rose, and in an animated speech, denounced the conduct of the British and Foreign Anti-Slavery Society, in reference to the American Anti-Slavery Society, and the persons prominently connected with it. He reviewed the proceedings of the Convention of 1840—the subsequent promulgation of anonymous and atrocious libels against the character of W. L. Garrison—the refusal of that society to publish a reply to the statement of the new organization Party, and concluded by an earnest exhortation to all assembled to lend their aid to that body that, springing compromise, and welcoming to their platform all who loved the slave in sincerity, had held on their way without flinching and without fear to the present time.

Mr. Clapp retired, and the meeting adjourned at half-past three, to meet again at six, leaving a committee to prepare the draft of a preamble and constitution for a new association, to be submitted for adoption in the evening.

On the re-assembling of the meeting, Mr. Thompson reported the following, as the name, Constitution, object, and principles of a new association, which was unanimously adopted:

ANTI-SLAVERY LEAGUE.—CONSTITUTION AND OBJECT.

Whereas there are in the United States of America three millions of the human race held in chains and slavery, by a power which scintillatingly seizes the proprietary rights of the Caucasian, and whereas these three millions of slaves, in their utter helplessness and degradation, make their appeal to the friends of humanity throughout the world; and whereas the cause of humanity is not bounded by country or climate, nor moral obligations and duties circumscribed by geographical limitations or governmental restrictions; and whereas the God of the oppressed, who hath never left himself without witness, hath raised up for the slave population of the United States, friends who are nobly and faithfully struggling to obtain liberty for the captive, by the prosecution of moral and peaceful measures;

Therefore, we, the undersigned, desirous of showing our remembrance of those in bonds, as bound with them, and believing that we can essentially serve the cause of those in bondage by acting with the uncompromising Abolitionists who compose the "American Anti-Slavery Society," do agree to form ourselves into an Association, to be called the "Anti-Slavery League," based upon the following principles:

Art. 1. That slaveholding is, under all circumstances, a sin of the deepest dye, and ought to be immediately abandoned.

Art. 2. That the members of this League shall consist of all persons subscribing to the foregoing principle without respect to country, complexion, or religious or political creeds.

Art. 3. That the sole object of this League shall be the overthrowing by means exclusively moral and peaceful, of slavery in every land, but with special reference to the system now existing in the United States.

Mr. Garrison again addressed the meeting, and was followed by several other gentlemen, one of whom ventured to call in question the soundness of the Anti-Slavery principles of the clerical delegates to the World's Temperance Convention, and the proposed Evangelical Alliance, and amongst them, of the Rev. S. H. Cox, of Brooklyn. On this, a person rose and said, an American gentleman was by his side, who had assured him that Dr. Cox was a thorough Abolitionist. Mr. Garrison expressed a wish that the American (v. h.) was sitting concealed in a window recess) would show himself, as perhaps, if he were known, it might be possible to judge what was the value of his testimony. The American stood up, and was instantly recognized as Mr. Sidney Morse, the editor of the New York Observer. He spoke. He said Dr. Cox was everywhere as a man who had been a martyr in the cause of the slave; he did not, therefore, deserve the suspicion which had been cast upon him. (Cries of "Are you an Abolitionist?") "Yes, I am an Abolitionist—an old-fashioned Abolitionist. Slavery is the curse of curses. I would give half my property to get the system abolished. The 'Abolitionists,' so called, however, are the worst enemies of the slave. They have done infinite harm." &c., &c.—Mr. Garrison rose, and soon enlightened the assembly on the subject of Mr. Morse's abolitionism, by giving the history of the Observer. Mr. H. C. Wright followed. Mr. Douglass succeeded him. Mr. Thompson brought up the rear. Mr. Morse was then catechized by the assembly, and at last declared that he saw no sin in slaveholding, a declaration which called forth the strongest expressions of indignation from all present. Mr. Morse, however, stood his ground, assailed England for having entailed slavery upon America, and pointed to the benevolent and successful efforts of the Colonization Society in contrast with the wild and pernicious schemes of the Abolitionists. Dr. Cox was again brought upon the carpet, and Mr. Garrison, after stating that gentleman had filled the Moderator's Chair in the New School General Assembly of the present year, proceeded to read from the papers of the New York Evangelist, the speeches of the slaveholding ministers in the Assembly. He was followed by Mr. Wright, who produced a letter from a person present during the sitting of the assembly, in which the conduct of Mr. Cox was particularly described, and the fact stated that for his defense of the slaveholding ministers and elders, he had received the special thanks of that man-stealing brotherhood.

The meeting did not separate until half-past eleven. We were more than eleven upon our feet in discussion. Alas! for Mr. Morse.

The League being formed, it was considered proper, by the Committee of that body, to hold a public meeting, and accordingly, one was convened for last evening, the 17th instant. Though the admission was by tickets, sixpence each, the spacious hall of the Crown and Anchor was crowded.

GREAT MEETING OF THE ANTI-SLAVERY LEAGUE.

The platform was densely crowded by ladies and gentlemen.

The entrance of Messrs. Garrison, Douglass, H. C. Wright, Vincent, Thompson, and the members of the Committee, was hailed with universal plaudits.

George Thompson was unanimously called to the chair.

Farewell. We will take good care of Garrison. He is scarcely less dear to us than you. We will send him back, freighted with the sympathies, and strong in the confidence of thousands in this country, and waited by many earnest prayers that his life may be spared until the slave shall stand redeemed by the irresistible genius of Universal Emancipation.

Yours,
A LEAGUER.

The following reply of the Boston Courier to a Southern paper, is a proof of the rapidly increasing sentiment of the North on the cause of the Union. It will not be long ere such papers as the Courier will not think it worth while to use such guarded terms as those of the last paragraph:

"ANOTHER BLUNDER BOY.—A writer in the Boston Courier declares himself in favor of a repeal of the new tariff, or a dissolution of the Union. We had thought that such sentiments had departed this life with the Quixotic excitement of 1844. We will only remind our Northern neighbors that they are as responsible to the North as the South, when expressed on one side of the tariff question, as on the other. They are as unparliamentary in the mouths of the descendants of the Hancock and Adamses, as they were in those of the Pinckneys, the Marltons, and Lowndeses, and in either they are anti-American, and disgraceful,—the men who utter them, and the presses which print them, are equally liable to the suspicion of hostility to our free institutions, and should be frowned down by a discriminating public. For ourselves we are willing to submit to a decision of a majority, even where we think it wrong, relying upon the patriotism and good sense of the people to reform abuses, and rebuke oppressions. Any other course is a virtual acknowledgment of the incapacity of the people to govern themselves. It is a fit emanation from a member of an abolition faction, which solemnly resolved that its triumph could only be achieved over the Bible and the Constitution."—Savannah Republican.

When we published the communication referred to by the Republican, we appended a remark, which we supposed would shield ourselves—least, from a "suspicion of hostility" to the Union. But the Republican invokes the frown of a "discriminating public" upon the presses which print such sentiments. So we must, hereafter, close our columns against all discussion of a topic, which has agitated the whole people for more

than a quarter of a century, or "be frowned down." We think we shall hazard the chance of life or death, and continue to accommodate correspondents who wish to discuss the question of repeal or dissolution, however we may differ from them in regard to some of their opinions. A dissolution of the Union is not an event to be desired, nor is it such a bug-bear as to frighten sober and temperate men from looking to it as a remedy for an injustice, which has been sanctioned by the Constitution, and submitted to for half a century, without complaint, by the free States. Neither is it an event improbable to happen in the next, or even possible to happen in the present, generation. We do not think very highly of the sagacity of those who believe—if there be any such—that the whole continent of North America will ever be included under one Federal Government. How long the free States—those, we mean, which are technically called free, but which in reality are so much subjected to the legislation of the slave States as the British provinces are to the Government of Great Britain—will tamely submit to the indignities which are imposed on them by the slaveholding power of the South, we shall not undertake to predict. But human nature will not forever put up with such injustice, although the Constitution has sanctioned an inequality, which will forever give Slavery a preponderance over Freedom. Doubtless will not always be in a majority at the North. Their number is diminishing, and after a few generations the race may become extinct.

Fly swifter round, ye wheels of Time,
And bring the welcome day!

"Hostility to our free institutions!"—What hostility has this press ever given of hostility to free institutions? It is an undiminished advocacy, during the whole term of its existence, of that policy which affords encouragement and protection to the industrial labor of the country—which tends to develop our national resources—to support our literature, moral, and religious institutions—to render the nation politically, physically, and intellectually free, and entirely independent of all foreign nations—to be cited as evidence of "hostility to our free institutions!"

But we will not affect to misunderstand our Georgian contemporary. By "free institutions," he probably means nothing more nor less than that "peculiar institution" of the South—negro slavery. Certainly we are hostile to that. That peculiar institution overrides all our free institutions—it denies the right of petition; it mis-shapes all the national legislation, and thereby deprives the free laborer of the just reward of his industry. It destroys and renders ineffective all our rights and liberties, and imposes upon its subjects states and legislators, who are not the men of our choice;—and in various other ways inflicts evils, which could never have been foreseen by the framers of the Constitution.

Whatever epithets may have been—may hereafter be—expressed by correspondents, to whose communications we may give currency, we wish it to be understood that we are no advocate for a dissolution of the Union, and shall not, as at present advised, labor excessively for the repeal of the new tariff. If any effort of our pen or press can be of any avail in placing the free States on an equal footing with the slave States, and instituting a balance of political power, and thereby removing eventually a national evil and a national disgrace, God willing, we shall not be found wanting.

Mexican War.

A correspondent of the New York Evening Post, and a friend of the administration, thus writes concerning the war:

"And we have an army of some thirty thousand men already assembled upon the northern borders of Mexico; yet there is no enemy to oppose them, nor is any expected. It is said that these troops are to unite and approach the city of Mexico. An approach in that quarter is deemed entirely impracticable by us; but, I apprehend, what manner we be to be intimidated by the dust, whether by glory or the spoils of war, or by the discomfiture of the enemy!"

The people of the invaded territory are scattered over the face of a country that is flat and unhealthy, or very mountainous, and with few exceptions are periodically plundered even to destruction by warlike Indians or by native freebooters. The advent of the American army, that will protect instead of robbing them, is hailed with pleasure by every Mexican in that region of the Republic. The march to Mexico then, with no enemy to oppose, a triumph, and no city to plunder or to spoil, would prove a tedious and uninteresting struggle with disease, famine, and impracticable roads. Suppose that city to be run over or conquered, what key have we then obtained to the final subjugation of the twenty-four different Governments which compose the Republic of the United States of Mexico? The enterprise would prove scarcely less bootless than the British admiral's conquest of Washington, and might cover with no less glory the arms of the great nation under whose auspices it should be achieved.

This, however, is the most flattering view of the subject. Our troops are principally assembled on the Rio Grande. That region is the home of the yellow fever, and men from our northern climate, huddled together in the mud, without tents or suitable provision, can scarcely hope to escape this unparagoned scourge. Little hope need be indulged that many of these devoted men will reach a mountainous district in time to avoid the disease. But after running the gauntlet of the cholera, with its best-loved thorns, the water, and the mud, and the scoria, should a handful only of the enemy hang upon the skirts of the army, harass them in the front, rear, or flank, cut off their supplies and embarrass their progress, what could be hoped for besides a speedy and disastrous termination of the enterprise?

There can be neither profit nor glory to the enormous loss and discomfiture to the en-

emy, under the best aspect of affairs. We must suffer a great loss in valuable lives, in money, and in national reputation.

The enemy is benefited by the progress of our army. The Mexican agriculturist is furnished at his own door with a good market at our expense. He sells the produce of his farm at a high price, and suffers no loss, whilst our own farmers are taxed to furnish the money which pays him. It would be more probable, safe, and redound as much to national glory, were the American army marched through the interior of Pennsylvania or Maryland, giving our farmers the opportunity of supplying them, at their own doors, from the produce of their farms for a few months, and then marched back to headquarters and disbanded.—Is there any thing ridiculous or preposterous in this suggestion? Surely, there appears to be; but do not underestimate facts, and a common sense view of them, fully justify it!

Since Nash descended from his ark, no conquest of a pastoral or nomadic people has ever quit the coast. The absurdity of taking our bosoms an ignorant and lawless race, half white, half red, with a dash of still more sombre shades—all good, indeed, if you please, very good of their kind—can only be exceeded by its utter and hopeless ineffectuality. This is all prejudice, unphilosophic prejudice; yes, but insurmountable prejudice.

The Mexican trade is worth something to us, although its value has been most extravagantly overrated. Let us secure this trade, if it may be done; but let us not be embarrassed with the thousands and impossible task of attempting to conquer, govern, and, in the words of Swift, "reduce from their barbarous way of living," a race of people that, may, indeed, boast many virtues, but who are too refractory, too wild, too ignorant and unreflecting to govern themselves.

The invasion of Mexico, if it must be attempted, would appear more practicable by way of Vera Cruz.

But if profit, honor, or national glory, or any discomfiture to the enemy be the object, our army might as well be marched to Harbinger or Albany. There is no plunder at Vera Cruz, and the churches would be despoiled before our army could reach the city of Mexico. Our army pay for all they eat, and carry a good market to the door of the enemy. The regions they traverse are enriched by their progress. The population of the city of Mexico is by no means hostile to the central Government, and so its occupation by an enemy might weaken the nation, it would tend to confirm the people in the bond of union which binds them together.

What, then, can we gain by an invasion of Mexico, if successful? Positively nothing. What shall we lose? Men, money, and national character.

Intellect of the Negro Race.

The intellect of a savage race cannot be measured till their powers of mind are developed and expanded by mental culture. Effort is preliminary to attainment. No criterion exists by which we can measure the mental power of a man, whose life has been passed amid influences adverse to intellectual effort. Whatever may be a man's mental endowments—how naturally brilliant and powerful—nevertheless his mind—he will become gradually assimilated to those among whom he lives. Placed among half-civilized beings—he partakes in and enjoys their pastimes; he gradually divests himself of his habits of barbarism, and casts aside those bestial and degrading habits, characteristic of savages. Till, then, the savage is brought within the reach of influences calculated to develop his powers—we are incompetent to judge of his intellectual culture.

So long as their minds are shrouded in superstition and ignorance—so long as the foot of the oppressor is planted firmly upon their necks—and so long as no efforts are made either to leave them free to set about their own emancipation from the thralldom of ignorance, or to strike from them the galling chains of slavery—we have nothing to guide us in our estimate of their capacity. Such, precisely, being the condition of the native African, at the present moment, being alike denied their personal freedom, and the means of intellectual and moral culture, we should far overstep the limits of our knowledge, were we to judge them an inferior race. Nothing, therefore, can be argued in favor of the negro's mental power, in his present unenlightened state; and we now assert that the united testimony of all history and experience goes to prove that the negro is on an equality with the other races of men, in respect of mental endowments. Take but a single instance in Ancient History, the Carthaginian nation, and the candid reader will yield the point. From the smallest beginnings becoming one of the mightiest nations of antiquity, Carthage will forever remain on the page of history, a monument of the capacity of the negro race. And every page of history confirms the truth, that with equal advantages, the negro is capable of equal attainments.—Kansas Register.

The Editor of the Christian Observer, on being seen from the following extract, has finally his reward for his silence in relation to the sin of slavery. They have dubbed him D. D., which now are understood as more significant of Dives Dives, than of Doctor of Divinity. Surely if any man deserves the title he does.—Am. Citizen.

Mississippi College, Miss., has conferred the degree of D. D. on our old acquaintance, Rev. A. Governor, for many years a resident of this city, as editor of the Southern Religious Telegraph, and since his removal to Philadelphia, editor of the Christian Observer, the principal organ of the New School Presbyterian. The honor, we presume, has been bestowed, in part, at least, as a token of approbation of his persevering efforts to prevent a division in the branch of Zion which he is connected, on the slavery question.—Religious Herald, Richmond.

"Irish Mercenaries.—We find the following postscript to a letter from James Haughton to the London Inquirer. We trust that the reception which this Methodist preacher met may be that of every slaveholding and pro-slavery priest that offers himself as a Christian teacher to the people of Great Britain and Ireland.—A. S. Standard.

P. S. Simon writing the foregoing, I have learned that a large meeting of the Methodist body has been recently held in this city, at which meeting a clergyman from Providence, Rhode Island, attended. He was very properly questioned as to his feelings about Slavery, and his answers being satisfactory, he was introduced to the meeting as a true Anti-Slavery man. A member of that body, who has his eyes and his heart open on the subject of Slavery, a man who reads the Boston Liberator, saw in that fearless advocate of human rights, some of the resolutions, which had passed a conference of Methodists in Baltimore, and which were accepted and endorsed by the clergyman who made his appearance here as a "wolf in sheep's clothing." He, therefore, in conjunction with the Hibernian Anti-Slavery Society, had one or two thousand copies of the Baltimore and Providence resolutions printed, and circulated among the Methodists here, which created a small stir among them, and the false shepherd was so confounded, that I am informed, he beat a hasty retreat, by leaving Dublin on the following morning. Honor to the Methodists who made this noble demonstration! The friends of the colored race have need to be watchful for all manner of deception is practised to blind their eyes. The true test for discovering the honesty of an American—is—Are you an Abolitionist? If he cannot say yes, from his heart, to this inquiry, he is rotten at the core.

Honor to GEORGE SMITH!—A Union correspondent of the Herald, Sept. 5th, says:

"I have just seen a copy of a deed of some forty acres of land in Hamilton county, N. W. York, given by the celebrated landholder, Gerrit Smith, Esq., to a colored man residing in that county. He has made out two, thousand deeds of a similar character to one, conveying lands, from forty to fifty acres to each, as gifts to industrious colored men in this State, and designs, I am informed, to make out one thousand more. The considerations in the deed are as follows: For and in consideration of the sum of one dollar to me, in hand paid, and being desirous to have all share in the substance and happiness which a bountiful God has provided for all, I hereby give, sell, and convey unto the said person, and his heirs, forever, the above described premises, more or less the same want of energy and indisposition to better their condition. On the other shore, you see indications of thrift and prosperity. The dwellings look comfortable, the grounds well cultivated, and the residents appear easy and contented. Every thing makes you think of home—indeed, I was informed that much of the country is settled by New Englanders. The contrast makes an American feel more deeply the ease resting on his country in the unity system of slavery, and makes him wish the best energies of the nation were directed to the removal of the stain now resting on her otherwise fair name.—Pro. Journal.

Thus, while other men of wealth are studying and planning to add acres to acre, and farm to farm, here is one who is quietly giving away lands by the hundred thousand acres to make the poor and despised independent and comfortable. Blessings on the man and the deed! There are topics on which we widely differ from Mr. S., but his course, in this respect, is one which every true man must applaud and rejoice at.—Tribune.

IdG1501.

We have found out who this Ralph Isaac Ingersoll is, whom the President has appointed minister to Russia. He is the fellow who resisted the claim of the Anti-slavery captives to liberty, when their case came up before the U. S. District Court in Connecticut. In obedience to the orders of Mr. Van Buren, he had everything in readiness to ship off those unfortunate creatures to Cuba the moment the decision of the Court should be known, if it should be against them. It is due to Van Buren to say that Ingersoll himself first suggested to the President this base, villainous, despicable course. He represented to the President that the Anti-slavery captives, if time were allowed them, and the Court decided against them, would take the case by appeal to the Supreme Court, and in order to deprive them of a possibility of a chance of being heard in the Court of last resort, which was their undoubted right, he advised that they be shipped off to Cuba, before they had time to consult either friends or counsel. The President empowered him to do so, and he made arrangements accordingly. Fortunately the Court decided in favor of the captives, and the creature was saved from the infamy of the work he had carried out. But the will was taken for the deed, and now he is rewarded.

We have charged the President, as often as any other paper, with gross unfairness in giving so many appointments to the South; but we beseech him to give them all to slaveholders rather than to such lickspittles as this. There is some excuse for the slaveholder, if he set the tyrant, but none for the pro-slavery tools of the North; the world may respect Pickens or McDuffie, but this Ingersoll—Engh.—Washington Patriot.

Abolition of Slavery.

Slavery is approaching its extinction in Peru. The 1834 article of the Constitution declares that no one shall be born a slave in the Republic, and extends this provision back to 1820. Consequently, for the last twenty-six years all have been born free and equal.

The Constitution also declares that every slave imported from other countries shall be free the moment he touches the soil of Peru; and it deprives of citizenship any one who shall engage in this traffic.

This provision of the Constitution has been enforced with more energy, perhaps, than any other. No aspirant for usurper has dared to trample on it.—Cor. Journal of Que.

All remittances to be made, and all letters relating to the pecuniary affairs of the paper, to be addressed (post paid) to the General Agent. Communications intended for insertion to be addressed to the Editors.

Terms:—\$1.50 per annum, or \$1.75 (invariably required) if not paid within six months of the time of subscribing. Advertisements making less than a square inserted three times for 75 cents—one square \$1.

J. H. Painter, Printer.

American Board.

Mr. Green one of the Secretaries of the American Board, has written a letter on the question of admitting polygamy into mission churches, assigning reasons why the Board refuse to express any opinion upon it, arguing at the same time justly and vigorously in its favor. He strangely eludes this and slaveholding with the validity of Romish baptism, and other doubtful questions of "ecclesiastical," and says for the Board to inform the "community on what principles the missionary cause ought to be conducted in respecting them would be to argue the churches at home are not agreed about them, they must be left to the missionaries. He inquires if Jacob, Leah, and Rachel would not have been admitted to apostolic churches had they lived down to that period?

He then repeats the Board to decide that a court of from heterodoxy could not be admitted to the church, having two wives, and that a large portion of the most intelligent ministers and church members should decide that the New Testament did not require such a course, would it not bring on "undesirable collision?" It seems then, that the doors of mission churches may be kept open to men exhibiting with from two to forty women as their wives. Is the Board should be thrown into collision with a "where portion of the most respectable and intelligent ministers" at home? Mr. Garrison never uttered half so severe a reflection upon the ministers and churches as this. In the name of decency we protest against it. The question is not whether a man with a plurality of wives should provide for them, and their children, which would no doubt generally if not always be his duty, but whether he may live with them as his wives. The Board violently says yes, for fear of offending its "most intelligent supporters." And all this abolitionism, in order to justify the admission of slaveholders to the church. We wait to see what these "most intelligent ministers" will say to this.—Liberty Standard.

FREE AND SAVED LABOR.—The following extract from a letter dated at Cincinnati, shows what a curse is slavery:

"If any one wants to see the contrast between free and slave labor, let him pass down the Ohio from Pittsburgh to this place, and view the Virginia and Kentucky shores on the one side, and the Ohio on the other. On one, with the exception of occasionally a fair residence, you see nothing on the banks (excepting the villages and cities) but log huts, and a few poor, wretched, and wretched-looking people, who are the slaves of the cities above more or less the same want of energy and indisposition to better their condition. On the other shore, you see indications of thrift and prosperity. The dwellings look comfortable, the grounds well cultivated, and the residents appear easy and contented. Every thing makes you think of home—indeed, I was informed that much of the country is settled by New Englanders. The contrast makes an American feel more deeply the ease resting on his country in the unity system of slavery, and makes him wish the best energies of the nation were directed to the removal of the stain now resting on her otherwise fair name.—Pro. Journal.

Negro buying and selling.—The Richmond (Va.) Religious Herald says:—"The Baptist churches in this city would not receive a negro-trader into their fellowship, and would exclude any of their members who should engage in such traffic. And the same remark, we believe, may be safely made with reference to all the evangelical churches in the city."

This is all right, and we are glad to hear it; but by what code of morals can selling a slave be a crime, and owning a slave be a virtue?

Communications.

FRIENDS EDITORS—

I had the privilege of listening to a conversation, today, between a come-outer and a leading Democrat (so called) of our place, in which the latter claimed for the United States that they were the most humane, the most benevolent, and the most enlightened of any people that exist, or ever have existed since God created the Heavens and the Earth; and that, when he should appear before his Judge, it would be his pride to say that he came from America. I think I have given the sentiment as expressed by the gentleman, and in pretty nearly his own words. Nor could I but think of the response that the Judge might be supposed to make to this declaration, "From America! Cassius M. Jackson, a slaveholder! You had the Bible before you, in which you read that I am a respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted with him." You learned of the benevolence of my character, and that, for the redemption of a rebellious world, I offered up my life. You learned that if any man have not the spirit of Christ he is none of his; and yet, in the face of all these facts, you seized on one-sixth of your fellow countrymen—converted them into property, and bought and sold them in the market! You read the great sum of man's duty to his fellow man. Therefore all things whatsoever ye would that men should do unto you, do ye even so unto them, for this is the law and the prophets; yet you reversed this imperative duty, and all things whatsoever ye would that men should do unto you, those ye did unto men, even one-sixth of all your neighbors, notwithstanding you read, 'love

your neighbor as yourself." You read again my imperative injunction to all the creatures I had made, "Search the scriptures, for in them ye shall have eternal life, and they are they that testify of me"; yet, by your own human laws, you set aside this my command, and said, even in regard to one-sixth of your countrymen, that should they presume to obey me in this particular, the heaviest penalties should be the result, even death, if they persisted; though you read again, "Thou shalt not kill," and again, "Whether it be right to obey God rather than man, judge ye." You learned again the duty made obligatory upon parents in the following command, "Train up your children in the nurture and admonition of the Lord"; and you prevented one-sixth of all the parents in your land from obeying this command, by tearing the parent from the child, the child from the parent—legitimate results of your first damnable sin in converting man into property. You learned that on Sinai's burning mount was engraved upon the rock, "Thou shalt not commit adultery"; yet, by your laws, civil as well as ecclesiastical, you endorsed the violation of this command as right; and the priest who performed the solemn rite, and said, "Thou whom God hath joined together let no man put asunder," did again unite to others those thus joined, yet severed by the operations of your laws; for your ecclesiastical bodies had said that separation by death would be no more voluntary than separation in the manner above referred to; hence we deem it no violation of the scriptures rule, that persons so separated should again marry, the same as though the separation had been by death.

You learned that I know all who did the will of my Father who is in heaven by the endearing title of "mother and sister and brother," and that "it is enough that the servant be as his Lord"; yet you created your "negro pews," and your "colored communion," and other invidious distinctions among one another, knowing, too, that "inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me"; and so, too, in the person of my follower you sold me, now your Judge, with a wine in the market.

You were familiar with the principles upon which you were to be judged at the great day to which you have approached, viz: that you should be acquitted or condemned according as you had ministered or refused to minister to those in want, yet you saw three million of your neighbors "sick" from incessant labor and hard driving on the cotton plantations and in the rice swamps of your boasted America and you visited them not.

And, in which you incarcerated many, and of course, "came not unto them"; nay, you even voted for those who would oppose those who had a wish to "come unto them." They were "an hungry," being stinted to one peck of corn per week, and you said "it is an abolition lie; they fare better than the poor people at the North," and so "gave them no meat." Many were "strangers" fleeing from the hand of the spoiler, and, so far from "taking them in," you stood out bound that you would "deliver up" every one of them "on the claim of the party" from whom they had escaped, though the bible said, "thou shalt not in any wise deliver unto his master the servant that has escaped from his master unto thee." Many were "naked and you clothed them not"; for you said, "I have no voice in the affairs of the South," though it was the admission of those who were the direct spoilers of their fellows, that, to you, chiefly, they were indebted for the security of their property in men—that those persons "were ready to rally at the first tap of the drum, but for the consciousness that a ten-fold force at the North were ready to pounce upon them and execute summary vengeance for their rashness and folly." And now, having found you guilty, by every principle by which you were to be judged, I have only to pronounce the sentence, Depart, &c.

And those who thus do the abominations above named, and voluntarily support this wicked union, by which they are perpetrating, "shall go away into everlasting punishment"; but those who come out from this, as well as all other sins, "unto life eternal."

R. F. CURTIS.

Farmington, Sept. 6, 1846.

Letter from Massachusetts.

My DEAR FRIENDS:—You asked me to write an occasional communication for the Bugle, after my return to New England. It will give me pleasure to do so, when any thing worthy of note occurs. On my way to Boston this morning from my home in New Hampshire, I passed through a section of our state recently visited by a most violent, tempest of wind and hail. It was a sad destruction it made. The tallest oaks of the forest were snapped off as dried reeds. Fences were strewn the ground in all directions. Barns were piled up in ruins, new and beautiful houses were unroofed, and boards and shingles flew miles and miles on the wings of the wind. Fruit trees with their ripening treasures, "pulled up stakes" and moved off in the general melee. I noticed one cider mill of patriarchal appearance, in the midst of some extensive orchards, ground into powder itself, while the cider trees around, lay scattered in real drunken confusion; a most effectual lecture on Washingtonianism, only that it more savored of coercion and violence, than of moral suasion.

The political "Hale" storm of last March, was not more destructive to the old, musty Democracy of the Granite State.

But my object at this time is to say a word about Third Party in Ohio, in connection with a late communication in the Bugle from Jacob Heaton of your village.

Present my kindest regards to friend Heaton, and assure him that however much we may differ in sentiment, it is not so much a source of regret to me, as that he should wait until my return to New England, before he alleges his charges against me. My wish is, to agree with him—not to differ. Why did he not meet me before the people? I addressed the citizens of Salem at his very door five times during the two or three months I was in Ohio. My two last meetings were held there. He was strongly urged to attend and deny, or object to any position I advanced. Assurance was given that both his opinions and person should be treated with the profoundest respect. Other opponents did at times appear, and almost invariably acknowledged the candor and fairness with which they were treated.

And friend Heaton was even invited and urged to meet me in a private interview, that so we might understand each other better. His neighbors felt that it was important that such a man as he should be understood and be right; regarding him as worthy to extend, and capable of extending a very healthful, as well as wide-spread influence in the community.

From seeing and hearing him once at a meeting, I too was prepared to yield him all that respect and deference his neighbors of all parties were disposed to pay him. I was strongly prepossessed in his favor. It is therefore most painful to me to witness the time, the manner, and the spirit of his communication in the Bugle of the 28th of August. That the clergy should refuse me a personal interview, that they should disdain to meet me before the people in public discussion, and then afterwards wickedly abuse me, will never surprise me. But it was not expected of friend Jacob Heaton. I fear our respect and deference for him has been wholly misplaced. His course towards me renders it extremely doubtful whether he is entitled to even ordinary regard. He complains that I have maltreated the Liberty party.—Does not friend Heaton know that my view of that party is owing greatly to the fact that its leaders have so often refused me both public and private interviews, and then as soon as I was out of sight, by falsehood the most vile, have sought to destroy utterly the effect of my labors among the people? If my communications were ill at ease for anything I said or wrote relative to Third Party while in Ohio, friend Heaton's letter would go far to quiet it completely. For I do devoutly believe and declare, that if such as Jacob Heaton will do what he has done, I have never charged the majority of the Leaders of his party unjustly. I always understood, and always believed him among the most honorable, and high-minded men in the party. If he be so, I ask, O friends, what are many of his colleagues? Friend Heaton drives me to the belief that many more of the party are "as heartless as the veriest slave driver that ever scourged the back of seaman with a cow-skin," than I had ever supposed. I abate nothing of the severity of my remark, that the leaders of the party in Ohio are more corrupt if possible, than those of the more eastern states. I presume the evidence that one of Liberty Party's Central Committee did declare he "didn't like so much of this nigger business," has been before now, furnished for the Bugle. If not, such as heard the statement should testify without delay. The witness is ready, and is one that friend Heaton will not impeach.

What friend Heaton says of "Eastern arrogance" I will not stop nor stoop to dwell upon. He knows full well that what I said of the heathenism of the west, and all I said, was also said of the east; and that I drew no comparison whatever. And it was while I was a new organization priest, that I learned to call all pro-slavery places, (of which even New England is full,) "heathen ground." I have many times begged pardon of the heathen of India and the Pacific Islands, for the comparison.

As to Dr. Bailey, I was not surprised, that, at the bidding of a Cincinnati mob, or Mayor, or perhaps both, he consented to alone for reviling the gods and cursing the rulers, in his denunciations of the Mexican war, by devoutly praying to God, and publicly too, that those denunciations might not in any way jeopard the safety of "the noble General Taylor, and his brave army." Better man than Dr. Bailey, have done worse than that, a good deal. I doubt if after all, friend Heaton himself don't think the Doctor's course at the Presidential Election before the last, was much worse. I can tell him of some excellent men in his party who do think so.

After all, until Jacob Heaton is willing to meet me when he has opportunity, not only in private interview, but in public discussion, (with the fine ability for debate he possesses,) instead of pursuing the course he has chosen, he cannot suppose that common courtesy or propriety entitle him to so extended a notice as I have given him in this letter.

To us of all parties hereabouts, it is quite amusing to see Third Party papers in Ohio complimenting the Anti-Slavery of Gov. Colby of this state. Save your encomiums do, dear friends, you don't know this object of

your regard, yet Third Party in New Hampshire is ashamed of him. The Granite Freeman, the party organ, did its utmost by fair means, and the Whigs say by foul too, to prevent his election. It has never played hypocrite, (I speak it to its praise,) by giving him any credit as an abolitionist. It is already advocating the claims of another man to the office for next year, notwithstanding it is always customary to elect the same man two years in succession. Gov. Colby, pious as he is, would vote for Henry Clay for President on Sunday, if he could not on any other day. The only thing for which Ohio Third Party ought to praise him is, he not long ago, threatened to horse-whip Stephen Foster out of his house, for preaching Anti-Slavery to his family.

One of his neighbors, an excellent man, or whose worst fault is, that he belongs to third party, has given his Anti-Slavery character to the world in a most unenviable light.—What he is reported to have said about letting Torrey rot in Baltimore prison, I will sometime send you.

Ohio Third Party sneers at the Anti-Slavery character of Joshua R. Giddings. I am no apologist for that gentleman, but I do say Gov. Colby has got to grow better long and fast, before his best Anti-Slavery graces will be as good as Mr. Giddings' faults. Third Party in New Hampshire could well afford to pay premium for such Anti-Slavery as his, to shed abroad among its candidates for office.

Yours truly for the Right,

PARKER PILLSBURY.

Boston, Sept. 10, 1846.

FRIENDS EDITORS:—

I do not wish to "pick a quarrel" with you, but merely to pick a flaw in your comments on the subject of my letter of last week—the Ohio Yearly Meeting. I take exception; 1st, to the remark that the Yearly Meeting, according to my letter, is "decidedly progressing backwards," as an unwarranted conclusion. 2d, I object to the idea that "accusers are always aduersus to body members" as incorrect. 3d, I do not admit that the Yearly Meeting extended the hand of fellowship to a pro-slavery body. 4th, It is not correct to say that the abolition members "asked for less this year than they did last." 5th, That "the pro-slavery party wheeled the abolitionists into a retrocession from their position of last year," is equally incorrect. 6th, That the sending of an epistle to Indiana Yearly Meeting was "the most important anti-slavery point which came before them," is not the fact. 7th, That the Anti-Slavery Address, and the appointment of a committee on the subject of slavery, were "two of the least important," as you have presumed upon two "ifs," to assert, will be found to be equally wide of the mark. But had you distributed more liberally through the article, those ifs, it might have saved me some trouble and you some annoyance.

I protest, eighty, against the insinuation that "difference in latitude makes so great a difference in feeling," unless it should have reference to the fact that southern members of the meeting did not oppose there, that which they did here, or that as a body they accomplished more than they did at Salem.

9th, I deny the "inglorious retreat" and the "barter" of all that had been gained "for a committee," &c.

I will forbear noticing, regularly, several other errors into which you have fallen, or all the misrepresentations which characterize this editorial, but really, if there be any thing which would admit of being literally and spiritually picked to pieces, I think it must be this same editorial about "Ohio Yearly Meeting."

The more zealous anti-slavery members of the meeting, who are also among the prominent members of the Western anti-slavery society, having congratulated each other since the meeting that a better day was dawning for the slave, so far as Friends were concerned, that after long and arduous labor, the opposition to anti-slavery action had nearly ceased, the indifferent had become active, the answers to the queries began to indicate a better feeling on the subject; the important testimony against slave-grown produce had been urged upon the members, political support was largely discouraged; epistles sent to the other Yearly Meetings partook of the anti-slavery feeling; an address embracing the whole circle of anti-slavery duty passed without a dissenting voice. (Very few anti-slavery meetings that do nothing else utter as full, strong, and as elaborate a testimony on the subject.) After doing all this, and more—after devoting quite as much attention to that branch of reform as was due from one meeting of the society, in view of other important duties—we come home and are greeted with the Anti-Slavery Bugle which flouts in our faces its hurried condemnation of our recency to the interests of the slave!—Ohio Yearly Meeting last year refused to read a communication from Green Plain Quarter, and refused to sanction its reading by the members out of the meeting, this year the latter was agreed to by the meeting.—Last year the meeting declined sending an epistle to Ind. Yearly Meeting, contrary to my wish and that of many of the strongest anti-slavery members, but perhaps agreeably to the wish of some of them. This year one of the best anti-slavery letters ever issued by a Yearly Meeting was sent to them, and no anti-slavery man ought or did object to its going.

This being the "important" pro-slavery act of the meeting, according to your remarks, I will show, what I consider the nature of that transaction. There were objections, made, not to sending a good anti-slavery document to Indiana, such as you would gladly send to George McDuffie without dreaming of sanctioning his pro-slavery, but to the omission of some more pointed rebuke in relation to the course of that meeting.—This is the understanding I had of the nature of the objections. If I am incorrect, let others correct me.

But I know of no member or any other consistent anti-slavery person who would object to sending to that Yearly Meeting such a document as it ought to read. No one would think of such an act being pro-slavery if done by himself, for similar ones transpire daily with the approbation of all abolitionists. But it is not difficult to conceive in the imagination, of an act, such as has never occurred, and then denounce its authors as having been "wheeled" into a surrender of principle.

The address on slavery which was directed by the meeting to be sent to Indiana Y. M. with the epistle, was believed by those not inexperienced in the anti-slavery school, nor seriously encumbered with sectarian hobbies, to be equal to any thing O. Y. Meeting could do toward setting that body right upon the slavery question, and infinitely better than to have cut off the opportunity of thus administering to its wants by refusing to send in an epistle, which would be the effect of such a refusal.

You must have decided and given a judgment in the matter upon ex-parte evidence or without any evidence in the case, as you could not have known when penning your editorial, the contents of either of the documents sent to Indiana.

You seem to suppose however that the mere fact of sending an epistle to another Yearly Meeting, is an endorsement by those sending it, of all the acts of the other, whether good or bad, and that in the present case the members of the Ohio Y. M. are implicated in what Indiana may have done which was wrong! If this be your position you will utterly fail to sustain it, as I shall show next week if necessary. If you assume any other ground it exonerates O. Y. Meeting and is a "retrocession" of your last week's article.

If truth be the object you seek you will desire to be set right.

I desire nothing more, and wish any statement I make amiss corrected by those who are prepared to do it. You will perceive that either you or I have got considerably bewildered.

The issue of a paper above mentioned are nearly all cases in which, by speaking in advance of your information, you have created a wrong impression wherever you have blown your blast, and thus subjected yourselves to the unpleasant task of publishing these contradictions, if you wish justice done to a society, at least far enough on the back ground in relation to this subject. I have yet to meet the first anti-slavery member who attended the Yearly Meeting who does not consider that an important advance was made, and that no duty of importance was omitted unless it be the reading of the address from Green Plain and that that was more favorably disposed of than last year. How you could know better what was done at the meeting than your friends who were present, is not easily imagined.

But I trust you will permit me to put a construction on your article which the language would not seem to warrant, inasmuch as it appears to me to be the most charitable view of the matter I can give; and which, when understood by the reader, will convey no other than a correct idea of Ohio Y. M.

I understand you to set down an anti-slavery political party as worse than an open pro-slavery party—you would, according to your late article respecting J. R. Giddings, prefer seeing in the Halls of the nation, the vilest propagandist of slavery, to this eminent defender of human rights—you oppose the free labor movement as inimical to the interests of the slave. And you find more fault with religious societies which do something, than with those who do nothing, for the slave.

Now according to your own position upon these subjects, you would be glad to see the Birney men become the supporters of Polk, the Giddings men go for John B. Waller, and the free labor men to return to S. S. Foster's doctrines of "buying whatever they find in the market without asking questions," and this you would call an advance—a "progression."

So when you say Ohio Yearly Meeting has "progressed backward," God grant that it may be so according to your doctrines of progression.

B. B. DAVIS.

Enc. 20, 1846.

FRIENDS EDITORS:—

In the Bugle of Sept. 11th, you alluded to a meeting to be held in Randolph, Portage county, on the 19th, (Saturday last,) by the Rev. Mr. Keller, at which he expected to "ably annihilate" the Disunionists. Isaac Treacott and myself, feeling an interest in the matter, attended on the occasion referred to. The meeting was held in the Methodist church. When we arrived at the house, we found the Rev. annihilator speaking, having apparently just commenced his remarks. Of his speech much might be said if time and space would permit.

The pious man seemed to have the Wesleyan Methodists and the Disunionists strangely blended together in his mind. At one moment he would charge them all with "black infidelity under the garb of religion", the next, he would represent them as the open and avowed enemies of all religion. Now he would have them laboring "to build up a church of their own," and anon they were the opponents of all church organization, and every form of worship! He charged them with slandering the American churches, by calling them pro-slavery; and entered into an argument to prove that these organizations, and especially the Methodist Church, had no connection with slavery. It is scarcely necessary to state that he utterly failed to screen the church from the charges made against it.—Even a man of talent would have failed in such an attempt, or if not, it must be because such a one would not have had the folly to undertake the task. But I will not attempt to give any further account of the Rev. gentleman's speech; except it be to mention that it occupied about three hours and a half, and was, upon the whole, the weakest, the lowest, the meanest discourse it has ever been my lot to hear, even from a pro-slavery priest. The vilest charges were made—the lowest insinuations thrown out against the Disunionists. It is useless to repeat these charges and insinuations here. Those who have associated with the most degraded portions of pro-slavery communities have heard the same; all others would be shocked and disgusted by them.

Mr. Keller gave no privilege of a reply to his discourse, but dismissed the meeting as soon as he had concluded—or rather concluded by dismissing. Friend Treacott asked permission of the Trustees of the house, and of the audience, who had risen to their feet, to defend the Disunionists before the same audience which had heard the charges against them. The people seemed anxious to hear a reply, but the Trustees forbade us the house.

The audience then retired to the green in front of the building, and the greater part of them remained a considerable time to listen to remarks by several different individuals, all of which were hard upon Mr. Keller. We soon saw that there was too much intelligence and virtue among his hearers to admit of their endorsing his course. We heard more than one person, after he left the house, administer rebuke to him, such as he will not soon forget.

It being late in the afternoon, an appointment was given out for an evening meeting at the Disunionist's meeting-house, and the people dispersed. Our meeting in the evening, and also that of the next day, were well attended, and I believe productive of good.—E. P. Bassett of Ravenna, and C. W. Leflingwell of Franklin, who like ourselves had gone to attend Mr. Keller's meeting and reply to him if opportunity was given, added much to the interest of the meetings. The character and position of the American churches, especially the M. E. Church, were fully examined. They were shown to be fearfully corrupt—a brotherhood of thieves.—Mr. Keller, though specially invited, did not attend.

We were much pleased with our visit to Randolph. The people are highly intelligent, and are in favor generally of free discussion and good order. We were hospitably and kindly treated, and became acquainted with many who are zealous in their opposition to slavery.

J. BARNABY, JR.

The Society of Friends.

As the members of that portion of the Society termed Hicksite, have returned from their annual gathering, whether they went to have their spiritual strength renewed to such a degree as to enable them to resist the temptation to listen to the "Lo here's, and Lo there's," of comeouterism, until they should be led astray from the "straight and narrow way" of Quakerism; and to transact the usual business pertaining to that organization, it might perhaps be well to take some notice of their proceedings on the subject of Slavery. The Society, at its Annual Meeting last year, appointed a large committee, entitled an "Anti-Slavery Committee," to devise ways and means for the Society to bear its testimony against Slavery. This, said some of the members, is certainly an evidence that the Society is becoming Anti-Slavery. That Committee, at its meeting in February, erased the term "Anti-Slavery" from its title.—Time passed on, and as the time drew near for the annual gathering, many fears were expressed lest there should be a division in their ranks, and all anticipated much trouble on the subject. They came together, and their quiet was almost immediately disturbed by that old bone of contention, an epistle from Green Plain. Now it will be remembered that when that subject was before them last year, some of those who profess to be Abolitionists, showed some disposition to be firm to their principles; consequently, as they claim that the Society is becoming more anti-slavery, we had a right to expect that they would be more firm this year, and carry their point. But what did they do? Why they appointed a pro-slavery Committee to examine the epistle from Green Plain, which reported against its being read; and they, like whipt spaniels, quietly submitted, and agreed to have an epistle from Indiana read, and one forwarded to them in return. But they tell us that they have issued an address against slavery, and exultingly try to make

us believe that that is proof positive, that anti-slavery is gaining the ascendancy in the Society; and that many who had thought of coming out, have decided otherwise, being convinced that it is sufficiently anti-slavery for them to remain in. Glorious victory indeed! A large Committee, after spending much time, travel and expense, and after much deliberation, with great labor and travail, have brought forth a short address on the subject of Slavery. No wonder the members came home exulting in their success, and proclaim that the Society of Friends has become an Anti-Slavery Society. Truly, "the mountain hath labored and brought forth a mouse." It is true that the Society sometimes has the appearance of taking anti-slavery action; but it is done, as a general thing, for the purpose of letting off the anti-slavery steam that had got getting up amongst them; and although there are a number of members who profess, and perhaps are active abolitionists, yet they love the old Idol, Sect, better than they do humanity, and as a general thing, they will be found ready to compromise their principles, rather than risk the danger of a separation.

J. M.

NORTH MANCHESTER, Indiana, }
9th mo. 1st, 1846.

DEAR FRIENDS:—

The "Anti-War Pledge" came duly to hand. I signed it, and have since endeavored to obtain signatures, but have only obtained five names. The Ghost of Toryism appears to rise before the People's vision, and they shrink through fear, abject fear! Poor creatures! I pity them. The dread of a Tyrant Master, how it crushes them! Poor "white slaves"! and yet they boast of Freedom.

The Anti-Slavery sentiment in this region, (with but few exceptions,) is monopolized by Liberty party. The members of that party will not sign the Pledge—not they. Patriotism forbids it! What a stumbling-block that party is in the way of true progress.

"Our country right or wrong," what an idolatrous motto! Patriotism that inscribes this motto upon its banner and holds it up before the people, is nothing short of rank idolatry—yea worse than Hindoo idolatry! The poor benighted heathen, as they approach the temple of Juggernaut, are not so deluded as those victims of a false patriotism, who are now being sacrificed on the banks of the Rio Grande!

However, "The proper impulse has been given." Society will be redeemed; "the good time is coming." Anti-Christ shall be routed. Slavery must die. War shall cease. The Prince of Peace shall reign triumphant.

"That thou mayest say to the prisoners, Go forth; to those that are in darkness, show yourselves. They shall feed in the ways, and their pastures shall be in all high places."—Isaiah, x to xi—9.

Yours for Humanity,

WM. HAYWARD, JR.

ANTI-SLAVERY BUGLE.

SALEM, SEPTEMBER 23, 1846.

"I love agitation when there is cause for it—the alarm bell which startles the inhabitants of a city, saves them from being burned in their beds."—Edmund Burke.

Persons having business connected with the paper, will please call on James Barnaby, corner of Main and Chesnut sts.

PROSPECTS OF LIBERTY PARTY.

The question is not unfrequently asked us, How many votes will Liberty party poll in Ohio this fall?

We have not sufficient data upon which to build a calculation. Neither would a considerable increase, nor a considerable diminution surprise us—one is, perhaps, as probable as the other. The anti-slavery elements of this State are unsettled and in confusion.—There are hundreds, it may be thousands, who hardly know what they will do, or where they will stand. Some who feel that Disunion is the true doctrine, will go to the polls "this once;" others who have been counted as Whigs will vote with Liberty party; while on the other hand, some who have before voted with that party, will this year go with the Whigs; others, again, upon whose heart is stamped the motto "no union with slaveholders," will refuse to cast any ballot. Had the Democratic candidate for Governor taken the same stand against the Black laws as his Whig opponent, the prospect would be more favorable to Liberty party, for then, so far as anti-slavery was concerned, there would have been no choice between them. But as it now is, there are doubtless many who are acquainted with the sentiments of Bibb, and who know that a portion of his party will sustain him in them, they will therefore support him, as there is some chance for his election, but none for Lewis; whereas, had Tod been as anti-slavery as Bibb, or Bibb as pro-slavery as Tod, their votes would have been cast for Liberty party's candidate.

Liberty party has been active, and has strong lecturers in the field. Until recently they have had entire possession of the State, and from dwelling so long and constantly upon the political aspects of the cause, and the Almighty power of the ballot-box, they have created a public sentiment in their hearers at least—that the perfection of abolitionism consisted in casting a Liberty party vote. When recently the corruptions of the American church have been exposed—not

merely touched upon or alluded to in unmeaning terms—when its character has been held up to the just scorn and reprobation of the true haters of slavery, Liberty party has stepped in, not as the avowed champion of the church, but as a conservator of public morals, or as Victoria would term it, "defender of the faith," and has excused, palliated and justified the support of slaveholding sects, and been first and loudest in bawling *In-fidel!* upon the track of those whose abolitionism was something more than political chicanery and party intrigue. It did more than this. In order to prove by its actions its devotion to the church, it presented to the people of Ohio as its candidate for Governor, as the embodiment of its idea of anti-slavery, a clergyman of the most pro-slavery sect which curses the earth, and who, considering the anti-slavery profession he makes, and the pro-slavery position he occupies, we believe is doing more to sustain slavery than either of his fellow-candidates. The nomination of the Rev. Samuel Lewis, was, politically speaking, a wise move. It gave assurance to pro-slavery religionists that the members of Liberty party were not opposed to slaveholding churches, that they were not infidel to the corrupt religion of the land. It will doubtless have its reward. Bread and butter clergymen who felt that their support was in danger, that their occupation would be destroyed if this infidel anti-slavery—which sees in pro-slavery churches the bulwark of oppression—was suffered to progress, will aid Liberty party in striving to strangle the Disunion Hercules, and will cast their vote for its Reverend candidate.

Every approximation towards a corrupt public sentiment, will of course find favor in the public sight. Had Liberty party resisted the storm of selfish patriotism which so lately swept over this land, it would have been uprooted and laid prostrate by the blast. But it bowed its head to the storm; some of its members joined in the war-cry that rolled through our borders, and its great State organ took sides against the Mexicans. The proof was sufficient. Although its patriotism had been impeached, yet none now presume to doubt it. Hundreds, perhaps thousands, who would have repudiated the party as vilely traitorous, had it taken true ground in relation to the Mexican war, will now look upon it with complacency, if not with favor. For humiliating as is the confession, there are but few, even of those who condemn the war with Mexico in its origin and inception, that have sufficient clearness of perception or moral courage to see its injustice in every stage and condemn it in every form.

The Liberty party, like all other political parties, depends greatly upon numbers for its efficiency. It has no faith in moral power except so far as its manifestations are seen at the ballot-box. What it cannot do by numericals, it must do by intrigue, hence it has an ever present temptation to forsake or modify its principles that it may win popular favor.

In three as fair trials as any one could ask, it has shown that it cannot be depended upon, but that like all small 3rd political parties, it yielded to the force of circumstances, and became absorbed—so long as its aid was needed—in one of the greater parties. This consideration would naturally lead those to be less hostile or even favorable to it, who thought they could profit by its partial success. How far this feeling may operate in Ohio we cannot pretend to determine.

We have said that the principles, or rather the distinctive policy of the Liberty party, has had three fair trials, in each of which it was found too weak to stand. The first, in chronological order, occurred in the Massachusetts Legislature, about three years since. Some five or six Liberty party Representatives had been elected, and the remainder of the House was so equally divided between the Whig and Democratic parties, that neither could carry any measure of themselves. In the first balloting for speaker there was no choice, and the result was the same on the second, and if we mistake not, on the third—each party adhering to its own candidate. Previous to the last balloting, the Democrats resolved to sustain the Liberty party candidate, and all cast their votes for him—this would of course have insured his election, had not enough of the Liberty party men forsaken their own nominee, voted for the Whig candidate and put him in the speaker's chair. This was claimed by the Emancipator as a Liberty party triumph! Glorious triumph, that, the election of a Whig speaker!

The second trial was in New York State, pending the election to the Convention for amending the State Constitution. Here was an opportunity such as rarely occurs, for the party to show how greatly it prized its principles. The election of Representatives was not in importance to be compared with it, for the men who this year pass an odious law, can next year as easily repeal it. Not so with Constitutional changes. No political office can be named which requires a more careful and judicious selection than that of Delegate to such Convention, for the members are empowered to frame the organic laws of a State, to lay down principles upon which all statute law must be founded. Liberty party was swallowed up by the Whigs and Democrats. So inconsistent, so devoid of principle was its course, that Gerrit Smith became disgusted with it, and has since refused to attend its meetings and conventions.

The third trial was no longer ago than last

winter, and this, by the way, was also claimed as a Liberty party triumph. Our readers are acquainted with the circumstance to which we refer, and as we have mentioned the time, they will doubtless fix the scene in the New Hampshire Legislature, and name Governor Colt as one of the most prominent persons in the farce then played. The poor, galled, befooled rank and file had expended hundreds of dollars and travelled thousands of miles to prevent the election of Colby to the gubernatorial chair, when lo! the very men who had been begging them for their votes, and telling them what a sin it would be to vote for the candidates of the other parties, when they were comfortably seated in their Legislative chairs, and in the receipt of their per diem pay, voted for and elected the very Colby by whom they had just before so bitterly denounced! T. B. Hudson, a prominent Liberty party lecturer, told us a short time since, that Colby was an independent candidate, and that it was no violation of principle for Liberty party Representatives to vote for him—a more shallow political trick was never resorted to, and we hope that no honest members of the party will be deceived by so senseless a device, no matter who retails the story.

Taking, then, these facts into consideration; the unsettled state of the anti-slavery elements here, the pro-slavery ecclesiastical position which the party has assumed, its course in reference to the Mexican war, and the elasticity of conscience which allows it to coalesce with the other parties when it thinks such union desirable, our calculation in regard to the increase or decrease of its votes in Ohio would be mere guess work.

Of one thing, however, we feel well assured; that from among those by whom Disunion doctrine is understood, who see the pro-slavery character of the Constitution, and the true position of Liberty party, no vote will be procured. If, however, the party should greatly increase the number of its votes, it would by no means be an evidence of an increase of strength, for Gerrit Smith will tell you that in Madison co. the Liberty party is dead, although it may poll many votes; but having forsaken its principles, life has departed from it; and what, we ask, is the character of an anti-slavery party worth, whose head and embodiment is a chief corner stone in the bulwark of American slavery!

B. B. Davis' Letter.

We do not intend to enter into a controversy with friend Davis, for in our opinion such a one as his letter invites for is endless and profitless. While he stands where he does, and looks through the false medium of sectarian bias, we do not expect him to see things as we do, or to draw similar conclusions from the same facts. We will make a few remarks upon his present communication, and then—unless we should see good cause to change our course—leave the subject for him and others to dispose of as they see proper.

As to the Yearly meeting progressing backwards, how stands the account? Last year it appointed an anti-slavery committee, refused to correspond with Indiana Meeting because of its unjust treatment of Green Plain, and as it was so unaccountable as to decline receiving an epistle from the latter meeting, it disclaimed all ownership of the document, or right to dispose of it. This year it continues the same committee and issues an address to its members at large; it resumes its correspondence with Indiana although that meeting continues to pursue the same unjustifiable course towards Green Plain, and mark you! *admits not one word of rebuke, speaks not in the lowest whisper of its past and present transgression!* B. B. Davis does not consider this act as extending the hand of fellowship to a pro-slavery body—and such we regard Indiana Yearly Meeting—but compares it to our sending an anti-slavery letter to George McDuffie. He has a very superficial knowledge of modern Quakerism if he does not know that such an action on the part of a Yearly Meeting is rightly construed into an evidence of christian unity with that body with which it corresponds. But another item is to be added to this year's account. The meeting refused to receive the epistle from Green Plain, and also a respectful address from a convention of anti-slavery Friends in Eastern Pa., but nevertheless assumed the right to dispose of these documents as it saw fit! So stands the account and we are willing to leave it for unprejudiced minds to determine whether the meeting of '45 or that of '46 was the most anti-slavery in its action. If they decide as we think they will, the most formidable of the nine counts in the indictment which our friend Davis has presented is disposed of.—The others relate to matters of opinion which do not affect the main question at issue, and we shall not stop to prove what appears to us a self-evident truth, that "seceders are always odious to body members," or to convince our correspondent that a recognition of the rights of Green Plain would have been of infinitely more importance than the issuing of an address. And when the anti-slavery

*The address on slavery—if designed for the members of Ohio meeting, as we were informed was the case—was sent to Indiana with the epistle as a mere item of news, as information of what Ohio Friends had done, and was not designed as a rebuke to that meeting and will not be so received. Consequently, what our correspondent says upon this point is nothing, is worse than nothing.

very members of that meeting can show that they got any more than an address and a committee, and that they did not practically yield the ground in relation to Green Plain which they won last year, contenting themselves with less than they then obtained, we will admit that our conclusions in these respects were wrong, but it will take stronger facts and better logic than B. B. Davis has produced to convince us of it.

For aught we know to the contrary, the feelings of the pro-slavery members of the Ohio Yearly Meeting, may have been greatly softened, and a better spirit may have prevailed among them generally; this would not be strange seeing that the public sentiment is continually undergoing a favorable change, of this we have nothing to say; we spoke of the action of the meeting, and that action we did and do believe was less favorable to the cause of the slave this year than last—would that we could think otherwise.

In conclusion we would say to our correspondent, that we did not pen our editorial without having before us what we deemed sufficient evidence to warrant us in saying what we did. We have, however, no idea that he would have drawn from it the conclusions we were compelled to; for sectarian prejudice and a desire to harmonize elements eternally opposed to each other would blind him to its power.

Outrage in Boston Harbor.

By an article which we copy from the "Chronotype," it will be seen there are slaveholders in Boston, slaveholders not only in principle, but in fact and intention. It is terrible to think of such an occurrence as that to which we refer. Terrible to know that after daring so much and enduring so much, that after having pressed the soil of the Old Bay State, the poor fugitive should be thrust again into his prison-house. He thought that Massachusetts was a free State, that her soil was dedicated to the Spirit of Liberty, and that once within her borders he should be safe. But to him, Massachusetts was as cruel as Louisiana—Boston gave him no more protection than slaveholding New Orleans. It was not always so. Before Massachusetts compromised her freedom, before the birth of this accursed Union, whose paternity is traced in letters of blood upon your parchment Constitution, Massachusetts gave protection to the fugitive. But having bartered her own freedom she is now powerless to secure the freedom of others.

We are told by some of the eastern editors that the Bay State is indignant at this outrage, and that a great meeting of her citizens is to be held in Faneuil Hall—at which John Quincy Adams is to preside—then and there to vindicate their claim to the character of freemen, and to take measures to bring the kidnappers to justice. We don't know but what they may be able to punish those who abducted the slave, provided they can catch them and prove the fact, and provided also the perpetrators of the outrage cannot show a power of attorney from the claimant of the slave authorizing his arrest; and this we think they would perhaps be able to do, for it could easily have been sent from New Orleans to Boston by land after the flight of the fugitive had been discovered, and prior to the arrival of the Ottoman in Boston harbor.—This, however, would not alter the principle in the least, though it would have a very cooling effect upon the ardor of those indignants who are the willing upholders of the United States government, and in their view the case would assume an entirely different aspect. That which would then have been kidnapping by one man, would resolve itself into a constitutional act on the part of Massachusetts. If one of her citizens is a kidnapper because he takes back to his master the escaping slave, by what name shall we speak of all the rest of her citizens who promise that the fugitive "shall be delivered up" when the master or agent demands him?

The Friends of Mental Liberty and Free Inquiry.

At a recent convention at Shalersville called by those who have adopted the above title, a very great liberty was taken with Parker Pillsbury's name, and this, we presume, without free inquiry, or any other inquiry to signify. We allude to the following resolutions:

Resolved, That this Association shall appoint lecturers, and agents to go through community to diffuse by public addresses, the distribution of Tracts and Books, and other means, information on this important subject, &c.

On motion, Messrs. E. Woodworth, Marcius R. Robinson, Parker Pillsbury, and Mrs. Rose were appointed lecturers, and requested to act for the Association.

We are unable to divine the motives that could have prompted its members to such action. If they knew Parker Pillsbury, they knew he was not one with them; if they did not know him, they certainly had no right to connect his name with their proceedings, and appoint him a lecturer for their association when he was in New England, especially when they were unable to induce him to attend and speak at one of their conventions while he was in Ohio and not far distant from its place of meeting. The action of the convention is indeed extraordinary. It is the commencement of a new era in society management. A man is taken—ignorant of the honor about to be conferred upon him—and without being asked whether

he is willing, is paraded before the public as an accredited lecturer of the association, as one of the embodiment of its principles, and instructed to do its talking and peddle its books. This is liberty with a vengeance!—This is emancipation from tyranny with a witness! If the association hoped to manufacture capital for itself by the movement, we trust it will be disappointed; and if this is to be taken as a specimen of the fairness of that body we shall know how much hereafter to rely upon what it says and does.

The members of that convention have done Parker Pillsbury great injustice. In the preamble to the resolution they adopted, they class the Christian religion with superstitions—he does not, and he has no more unity with those who so regard it, than he has with woman-whipping professors of religion. The christianity in which he believes is a reality, a religion which breaks shackles and bursts prison-doors, and is alike removed from the foul dogmas of corrupt churches, and from the opposite extreme into which this association has gone.

Were Parker Pillsbury in Ohio he would speak for himself.

Domestic Violence.

It appears by recent intelligence from our brave army on the Rio Grande, that its soldiers, not having an opportunity of fighting the Mexicans, originated a fight among themselves. Some fifteen or twenty men were killed; and taken altogether, it was quite a respectable skirmish. The victory, we believe, belongs to the constituted authorities, whose previous triumphs upon the banks of the Rio Grande have been chronicled in both prose and verse. The defeated rioters, as they are called, consisted of the members of a company of Irish volunteers.

The papers of the day do not appear to rejoice greatly over this triumph of the American arms, or to chronicle its results with uproarious gladness. Instead of announcing a "Glorious Victory!" "Triumph of the Americans!!" in flaming capitals and with a great array of exclamation points, they put on a doleful air, and head their paragraphs with a modest looking "Serious Military Riot." "Insurrection near Matamoros." Now for our part, we think if there is any fighting to be done in Mexico, it had better all be done by those who are so eager to try it. Taylor has more men than he knows what to do with, and a general fight among them would be productive of quite as much glory as a battle with the Mexicans, and would certainly be far preferable on the score of economy. If killing men gives honor, and the braver the men killed the more honor in killing them; why not put the Americans against each other, and then, no matter which side wins, it will still be a triumph of American arms, a glorious victory which our presses can chronicle as an evidence of American prowess.

Of Course.

At a meeting of Liberty party men in Georgia county, the following resolution was adopted:

Resolved, That this convention repudiate the Mexican war and its advocacy whether upheld by our Liberty Papers, or members of the State Central Committee of the Liberty Party, and that we will not be drawn into this unholy war in any form to save the Liberty or any other party from destruction.

This, L. L. Rice says, "is uncalled for by any past or existing provocation. The State Central Committee will probably unite with him in the opinion thus expressed.

There is one other fact we wish to state in this connection. About three months since, we published, by request of the editor, an article from the Cleveland American, in which he speaks of our quotations from the "Democratic Standard and Whig of '76," designed to show that that paper sustained the Mexican War. He there uses the following language: "We are sorry to say that the *Dugle's* quotation is to the point."

It is desirable that L. L. Rice should have a better memory, or else confine himself wholly to the truth.

Two Queries.

The editor of the Liberty Advocate—T. B. Hudson is the nominal editor—in commenting upon the communication of a correspondent in relation to the pro-slavery position of the General Assembly of the Old School Presbyterian Church says:

The question still arises, What is the duty of Anti-Slavery Presbyterians under present circumstances? Shall they still retain their connection with the General Assembly Church, or withdraw from her communion? We have no hesitation in saying, the latter is the only alternative, if Abolitionists wish to maintain their integrity as honest christians, or their influence as friends of the Slave.—This conclusion we have arrived at after long, serious, and mature deliberation. "Duty is ours—consequences, God's."

We should like to have the editor answer us one or two questions with this declaration of his lying before him.

First: Is not the Methodist Episcopal Church as pro-slavery as the Old School Presbyterian?

Second: Can Samuel Lewis maintain his integrity as an honest christian, or his influence as a friend of the slave, so long as he retains his present ecclesiastical connection with that pro-slavery body of which he is a clergyman?

G. T. The communications of L. L. Rice, M. Sutliff, H. Cree and B. M. C. shall appear next week.

Parker Pillsbury.

This friend has seen some rough times since he left Ohio. At Sterling, Mass., mobocracy developed itself without much let or hindrance. He writes us that he was never before so near being killed. He was standing in front of a store, with some of his friends, when the mob assailed him, and hurled stones at him a pound or more in weight. He says he was also completely basted with eggs, and was so much injured by the missiles of the mobocrats that he was delirious a part of the succeeding night.

G. T. Dr. Bailey says:

"Slavery is regarded by the Liberty men as the paramount question for the deliberation and decision of the American people. They cannot show their sense of its importance, and their abhorrence of the evil, more conclusively in any other way, than by refusing all political support to its upholders."

Refusing all political support to its upholders would certainly destroy slavery, and as certainly destroy the Union; for while the people of the North remain bound to the South by the ties of the present Federal Compact, they give their political support to the upholders of slavery—they become in fact its upholders themselves.

Upon whom does the South mostly rely in time of danger? To whom does it "especially" look as a safeguard against insurrection? To those pledged citizens of the Northern and Western States who have promised to stand by her in her extremity, to fight her battles, to subdue her slaves—who have promised this in return for what the South gave them, and have written down the pledge in that most venerated of all political documents, the Constitution of the United States.

TRIAL FOR MURDER.—Our readers will remember that a few months since, we gave an account of an affray which occurred at an anti-slavery meeting of A. Baer's, and which resulted in the death of David Officer. David Mains, his murderer, has been tried and convicted of murder in the second degree. The punishment for the offence is life imprisonment in the penitentiary.

PETITIONS.—We have on hand a lot of petitions which we intend to distribute as soon as possible. They were prepared by the Executive Committee of the Western A. S. Society, and embrace such subjects as its members desire most to agitate. We shall have more to say about them next week; in the meanwhile those who want them had better apply soon if they are not previously supplied. We shall send some out by mail next week.

TAKING TIME BY THE FORELOCK.—James G. Birney, in a letter addressed to the Liberty party and published in the last number of the Signal of Liberty, declines in advance, being that party's candidate for the Presidency.

JAMES MULLEN, of Dalton, will act as agent for the Bugle.

Forty Slaves Baptized.

From a document published by Rev. C. C. Jones, of Liberty County, Georgia, we learn that the Rector of Charles City County, Va., reports that in one household forty colored children were baptized. They "were instructed in the doctrines and duties of religion by their mistress, who presented them by the request of their parents, and appeared as their sponsor." According to the Episcopal service the officiating clergyman proposed to the mistress the following question: "Dost thou in the name of this child renounce the devil and all his works, the vain pomp and glory of this world with all its covetous desires of the same and the sinful desires of the flesh so that thou wilt not follow or be led by them?" She answers, "I renounce them all, and by God's help will endeavor not to follow or be led by them."

What else is this than a most solemn farce! A woman who claims forty little children as her property renounces in their name "the vain pomp and glory of this world." This is at least her promise she will doubtless fulfill, for little of this world's glory will those poor children ever know.—*Union Missionary.*

The Rev. C. C. Jones from whose annual report the above fact is taken, has figured somewhat largely as a missionary among the slaves, and has prepared a catechism for them on the "Oral instruction on the duty of servants" in which occurs these questions and answers:

"Q. Is it right for the servant to run away, or is it right to harbor a runaway?"

"No."

"Q. What did the apostle Paul to Onesimus, who was a runaway? Did he harbor him, or send him back to his master?"

"A. He sent him back to his master with a letter."

He relates the following occurrence as a part of his missionary experience, which well illustrates the character of the religion he teaches, and the benefit the slave derives from it:

"I was preaching to a large congregation on the *Epistle to Philemon*, and when I insisted upon fidelity and obedience as Christian virtues in servants, and upon the authority of Paul, condemned the practice of *running away*, one half of my audience deliberately rose up and walked off with themselves, and those that remained looked anything but satisfied, either with the preacher or his doctrine. After dismission, there was no small stir among them: some solemnly declared that there was no such epistle in the Bible; others, that I preached to please the masters; others, that they did not care if they ever heard me preach again."

POLYGRAPH.—At one of the Missions of the American Board in Africa, a polygraphist was received into the Mission Church in opposition to the earnest wishes of all the female Missionaries at the station. He finally turned out badly, as might have been expected, and joined the Catholic Church.—*Union Missionary.*

Kidnapping in South Boston!—Piracy in Boston Harbor!

We stop the press to announce one of the most aggravated cases of *hounding* for the slaveholders that we ever had the misery to record, and one which, if successful, will wrap Boston in fouler disgrace than rests upon the coast of Guinea, Charleston or New Orleans.

The arrived, secreted in the Brig Ottoman, of John H. Pearson's line of New Orleans packets, on Tuesday, a fugitive slave from the "peculiar institution." The Captain having become aware of the fact, sent him in a boat to Spectacle Island, to be detained till the sailing of the next vessel for New Orleans, that he might be returned to his "owners," our sovereign masters. The boat having reached the island, while the keepers of the fugitive were off their guard, on shore, he put off, set sail and made for South Boston. They procured another boat and pursued him. But so skillfully did he manage his vessel, that he reached the shore and ran for life.

By the time he had nearly reached the bridge his pursuers overtook him, and charging him with having stolen a pocket book bore him off from a great crowd. But instead of taking him to court they took him back to the boat and put off. And they have kept off cruising out of sight waiting for the sailing of the Barque Niagara in which their poor victim is to be sent back.

Four boats with proper wires were out all night in pursuit of the piratical boat, named the WARREN, to bring the kidnappers before the proper authorities. Thus far the search has been in vain.

A LIBERAL REWARD,

is offered to any person who will rescue the fugitive from his unlawful captors, and give an opportunity for Massachusetts law to operate in his behalf.

The Ottoman, if we are not misinformed, is the property of John H. Pearson. If we are correct, we call upon him, as he regards the honor of Boston and the welfare of mankind, to stop this infernal game. We trust he has been ignorant of the deeds that were being done on board his property, and that he will, on being made aware of them, show himself a citizen of Massachusetts, and not of Louisiana.

THE PIRACY IN BOSTON HARBOR.

To the Editor of the Chronotype:

The Barque Niagara, Capt. Thos. McRea, cleared on Wednesday for New Orleans, and was towed to sea by the R. B. Forbes.—This vessel is owned by John H. Pearson & Co., Long Wharf—who are also the owners of brig Ottoman, on board of which the slave was found.

Perhaps some of your Yankee readers can "guess" why Pearson & Co. employed steam to take the Niagara to sea, when the low freights in New Orleans, the head wind and heavy sea in the bay are any thing but incentives to despatch. The "pirate" boat Warren is at her accustomed place, Long Wharf, this morning, after an absence of a day or two, and we hope to see the black-hearted boatman who owns her, (and who, by the way, is not many shades lighter than his poor prisoner,) made to suffer the penalty of *the law for the part in this infernal kidnapping transaction.*

If Messrs. Pearson & Co., or their tool, was a party to this transaction, they should be held up to the scorn of every true-hearted northern man.

A FRIEND TO THE PERSECUTED, YET NO ABOLITIONIST.

The Steamer Gen. Lincoln was yesterday employed to serve the *habeas corpus* on the fugitive, but after pursuing the Niagara to sea she returned without him. Whether he was on board the Niagara or is to be put on board off Cape Cod we do not know, but we fear the disgrace of Boston is commensurate.

We apprehend that this fugitive having been on Massachusetts soil, and been carried off by no process of law into slavery, the vessel which carried him, by United States law, is liable to forfeiture. The only shield of Messrs. John H. Pearson & Co. in this flagrant wrong, we think will be want of adequate testimony. We hope the law will not be allowed to sleep.

Eight Slaves, belonging to Absal James, Wood co, Va., ran away last Sunday evening week. So says the *Maryland Intelligencer*. Mr. James takes the matter coolly.—"Old Jess," he says, has earned his freedom, and as for the rest, if they will do as well as one who ran off some three years ago, joy go with them. That "one" has contrived to secure a valuable farm near the Lake.—*Cin. Herald.*

Cincinnati High School Concert and Exhibition.

During the six weeks vacation of the Cincinnati High School, commencing August 6th, the Select Choir of the School, accompanied by the Principal, will visit different important points in the State.

Their list of appointments through Ohio on their return are as follows:

Saturday, 25th, Mansfield.
Monday 28th, Mt. Vernon.
Tuesday, 29th, Patterson's Meeting house.
Thursday, 1st October, Bloomsburg.
Friday, 2d, Wilmington.
Saturday, 3d, Springfield.

The net receipts will be devoted to the Beneficiary Department of the Institution.

Free Produce Association.

Although the meetings of this Association have been for a time suspended, yet it is believed that the friends of the enslaved have not lost sight of the object for which it was organized. The persevering efforts of individuals in the west, and the associated action in some of the eastern commercial cities, with a view to multiply facilities for ensuring more adequate supplies of goods, &c., not contaminated by slave labor or produced by oppression, is believed clearly indicate the propriety of calling a meeting of the "Free Produce Association of the West."

The friends of the slave, and advocates of abstinence from the use of slave grown produce, are respectfully called to meet in Convention at Salem, Union co., Ia., on the 26th of 10th month next.

WM. BEARD, Pres'tg.
8th mo. 5, 1846.

*Anti-Slavery Editors are requested to copy the above notice.

POETRY.

[We don't know who Rufus H. Walden is, nor have we much partiality for acrostics; but we however give place to the following to oblige our Indiana friend.—Eds.]

For the R. S. Eagle.

To R. H. Walden.

Redeem the time long spent in vain,
Unite with freedom's noble band;
Fling out the banner, and sustain
Untrammelled thought through all the land.
Slavery must die that Christ may reign,
Humanity's High Chief supreme!
Walden's dream will be in vain
Against the true reformer's scheme.
Let Church and State combine, and press
Distorted scripture to their aid,
Even slavery's minions they oppress,
Nor deprecate the robber's trade.

W. HAYWARD, Jr.
North Manchester, Ind.

From the Sat. Eve. Post.
The Song of the Engine.

BY T. HEMPHREY.

Away, away, over smooth and rough,
Like a spirit of wrath I fly;
And the stirring sound of my mill shrill puff,
Darts up to the boundless sky;
Through the silent beds of the ancient hills,
I rush unceasing, unstay'd;
And my clang is heard where the mountain
With the rocks for ages have played.

I have seen the hills with their tops of green,
In the winds rock to and fro;
I passed that way and their tops were seen,
Wide-strown in the valleys below;
No streams of blood, no sound of war,
No wall of woe I bring;
No clash of swords from fields afar,
No death-shout's horrid ring.

But I come in peace and I come in pride,
And in pride and power I go,
And I bring my eyes as away I glide,
With the light of gladness glow;
The eagle soars from his throne on high,
Where he shrieked to the swift wind's moan,
And the Indian wails his stern dark eye,
As I glide o'er his father's bones.

Through the wide and peaceful solitude,
Of the old world's darkest gloom;
Where the oak through an age of bloom
And waved his gloomy plume;
Away in pride and power I'll sweep
O'er lands untrod before,
Till I see the blue waves like mountains leap
To the wild Pacific shore.

Labors Thanksgiving Hymn.

BY MARY HOWITT.

That I must work I thank thee, God!
I know that hardship, toil and pain,
Like rigorous winter in the sod
Which doth mature the hardy grain,
Call forth in Man his noblest powers—
Therefore I hold my heart erect,
And, amid life's severest hours,
Stand steadfast in my self-respect.

I thank thee, God, that I must toil!
You ordained lords of lineage high,
The gam-law lord who owns the will,
Is not so free a man as I!
He wears the fetters of his clan;
Wealth, birth, and rank have hedged him in;
I heed but this, that I am MAN,
And to the great in mind akin!

Thank God, that like the mountain-oak
My lot is with the storms of life;
Strength grows from out the tempest's shock;
And patience in the daily strife.
The horny hand, the furrowed brow,
Degraded not, how'er sloth may deem;
Tis this degradation, erge and bow,
And aye the vice we deem.

Thank God for toil for hardship, whence
Come courage, patience, hardihood,
And for that sad experience
Which leaves our bosoms flesh and blood;
Which leaves us tears for others' woe!
Brother in toil, respect thy lot;
And let thy steadfast virtue show
That man is nobler far than poet!

Thank God for toil; nor fear the face
Of wealth nor rank; for only sin,
That blight which mars all outward grace,
And dims the light of peace within!
Give me thy hand, my brother, give
Thy hand and toil-soined hand to me;
We are no dreamers, we shall live
A brighter, better day to see!

MISCELLANEOUS.

EVILS OF THE REVOLUTIONARY WAR.

What, ALL war wrong?
Yes, says the Peace man.
Then the war which gained American independence, our glorious Revolutionary war, was wrong!

It was.
Then, sir, tell me, if you can. Where would our great, glorious, and happy country have been at this moment, but for that war?

I will tell you. It would have been more prosperous, more moral, and happier than it now is.

You cannot surely believe such an absurdity. Wonderfully prosperous and happy we should be, no doubt, remaining in this hour under the tyranny of Great Britain!

There is your mistake, my friend. You take it for granted, without examination, that we never have freed ourselves from British domination, except by war. Now, I say, that we should have attained independence as effectually, as speedily, as honorably, and under very much more favorable circumstances, if we had not resorted to arms.

Very well: now show me how it could have been done.

Our fathers might have accomplished this object, great as it was, merely by taking the course which the Society of Friends took to maintain their rights, and by which, though small and despised body of men, they compelled the English and American governments to recognize and protect their rights. This course consisted of three things. 1st. A

steady and quiet refusal to comply with unjust requisitions. 2d. Public declarations of their grievances, and demands for redress. 3d. Patient endurance of whatever violence was used to compel their submission.

We have every reason to expect that steady perseverance in a course like this will ultimately succeed, whatever the cause is just. Because moral might is always on the side of right; and because governments are composed of men and not of brutes.

Let us suppose, for a moment, that our fathers had acted in the manner I have mentioned, and see what the various stages of the process would have been. In every part of the contest they strictly adhere to the principles above stated. They carefully refrain from violence, constantly remonstrating against oppressive acts, and persevering in passive resistance. When the taxed tea is brought to their shores, they universally abstain from the use of it. It lies undrained in the warehouses, and thus the plan of taxation, as far as that article goes, is as completely defeated as it could have been by violence and robbery. When the stamped paper is taxed, they carry on their business without it. This involves great difficulty, inconvenience, and embarrassment of business. No matter! They are patient, and the evils thus occasioned for them recur. When all these measures are found to fail of success, they unite to solemnly declare to make the world a declaration of their wrongs, and pronounce their formal separation from, and independence of the British nation. This movement excites new and more violent demonstrations of hostility on the part of the British functionaries.

The signers of the Declaration of Independence, and the officers of the new government, are seized and sent to England to take their trial for high treason. No opposition is made, no defense attempted by the patriot leaders. They are ready to lay down their lives in support of the liberty of their country, and they rejoice to meet the danger in this form, in which they can explain and defend their principles, rather than submit their cause to the decision of brute force on the battle-field, where their own fall would involve the destruction of thousands of their countrymen. They are tried by the constituted authorities of England, and calmly avow and defend their revolutionary measures. They are found guilty, sentenced to death, and (for we will suppose the worst) actually executed as traitors. But their defense, their bold and clear explanation of the principles of liberty, their new views of the relative rights and duties of a government and its subjects, are in the mean time eagerly read and pondered by all the British nation. And while this good seed is taking root in the hearts of the people, the source of power, let us return to the United States, and see what the revolutionists, thus suddenly deprived of their leaders, are doing.

As soon as that noble band of pioneers is taken from them, they choose others to administer the affairs of the new nation. These, too, are seized as rebels. They immediately elect more. What shall the colonial officers do against such pertinacious, yet unresisting opponents? The whole population avow their determination to be free. The whole population offer themselves for punishment. The prisons are filled to overflowing with rebels; yet they have accomplished nothing, for every man is a rebel. What is to be done? Shall they send for an army? That is useless, for their present force is irresistible. But suppose an army comes. They can do nothing but take prisoners and destroy property, and perhaps execute a few persons; for I take it for granted they would not attempt to put to death the great mass of the population. All that they do to enforce obedience renders them more odious to the people, and nothing is effected towards destroying the principles of liberty. Intelligence arrives of the death of their leaders in England. This adds fuel to the fire. Their determination, before strong, is now irrevocable. On the other hand, the news of their measures, their pertinacity, and their non-resistance, is constantly going to the people of England, a people already moved to sympathy by the constancy and heroism of the patriot leaders, and already half persuaded by the arguments of those leaders that their cause is just. Can it be imagined, is it consistent with the attributes of human nature to suppose, that such a persevering and undaunted defense of principles as just, would fail of working conviction in the hearts of a people like the English? Even were it possible for Parliament to persevere in the attempt to subjugate such opponents by force, the whole English people, the whole civilized world, indeed, would cry out shame upon them, and force them to abandon the design, and finally to recognize the independence of the Americans.

It follows as a necessary inference from the principles before alluded to, namely, that moral might is always on the side of justice, and that governors and legislators are never destitute of the feelings and sympathies of men, that firm perseverance in such a course as I have described must have resulted in the acknowledgment of American independence; and probably that event would have occurred in much less time than was occupied by the revolutionary war. This will be made perfectly clear by looking for a moment, at the reason why Great Britain at last gave up the contest. Did we conquer that mighty nation? Not at all! Still less did they conquer us! Why, then, did not the war continue? Simply and solely because Great Britain was tired of fighting! Absolutely tired out by contention and its necessary consequences! Would not a similar pertinacity in this process the same effect without the use of physical force? I say, we should certainly in this way, have attained our independence.

We will now suppose this object effected. Let us see what evils the pacific course has produced, in comparison with the evils actually resulting from the revolutionary war.

1st. LOSS OF LIFE. We will make a liberal estimate, and allow that one thousand persons have been executed as traitors, after deliberate trial and sentence; and that ten thousand (men, women, and children) have been slain, maimed, or otherwise injured by the protracted war. Upon this enormously exaggerated supposition we have eleven thousand lives

lost. But it is computed that a hundred thousand Americans perished during the eight years of the revolutionary war. We have, then, a direct saving of eighty-nine thousand lives of American citizens by pacific measures. This alone should decide the question in favor of peace. But we have other considerations.

2d. EXPENSE, DIRECT AND INDIRECT. Commerce, trade, and manufactures have been to a great extent suspended, and a large amount of property has been wantonly destroyed by the devastations of the enemy. But all this would have happened to a still greater extent in war; and the non-resisting policy has saved us the enormous expense of supporting an army and navy, and of building and equipping fortifications. The direct expense of the revolutionary war to our country is estimated, by Pitkin, at \$135,000,000. The same author has stated the direct expense of our military operations since that war, to be more than \$300,000,000. All this at least, \$435,000,000, we should have saved by the pacific policy.

3d. THE INTERESTS OF MORALITY AND RELIGION. If a whole people have a sense of their duty to God as to refuse to protect themselves by means which he has forbidden, they will not be likely to neglect either to obey his hand or to employ his protection, throughout the struggle. The Sabbath has been strictly observed, and the supplications of the nation have arisen more ardently than ever to Him who holds the hearts of kings in His hand. The mass of the people have their minds intently fixed on the great struggle between liberty and oppression, and anxiously watching the contest of faith, love, patience and hope, against carnal weapons, have been strongly withheld both from trifling amusements and vicious indulgences. At the close of the struggle, therefore, the interests of religion and morality are more flourishing than at its commencement.

But on the other hand, look at the long train of moral evils which crowd in the track of our revolutionary war. Intemperance, which has now become so extensively the disgrace of our land, unquestionably had its origin in the daily rations of spirit served to the revolutionary army and navy. Sabbath-breaking was abhorred by the descendants of the pious pilgrims, until war, which knows no Sabbath, broke over the appropriate employments of that day, and the reverence due to it. *Leisureliness*, the proverbial inactivity of every countryman, a vice almost universal among soldiers, have fearfully increased since their toleration in the revolutionary army and navy. Then the whole spirit and practice of war produced a slight estimation of the value of human life. Habits of plunder and robbery, which were naturally felt for the sacredness of private property. The absolute and unconditional obedience demanded by military superiors, takes away the sense of individual responsibility to God. In short, war is permitted to suspend all the rules of morality.

The loss of \$1,000,000,000 and even the destruction of 100,000 lives, appear but trifling evils, in comparison with the enormous depravation of moral habits and religious principles which the revolutionary war has produced in this nation.

The considerations above mentioned entirely satisfy me not only that we should have gained our independence, but that we should have been more prosperous, better and happier than we now are, had there been no revolutionary war.

So much for the positive results of the non-resistance plan. It may now be well to look at the subject in another aspect, and see what results would have taken place, had our ancestors been magnanimous enough, honorable enough, CHRISTIAN enough, to refuse to fight with Great Britain.

Having gained their independence in the mode above mentioned, most assuredly they would not have continued to hold their fellow-creatures in slavery.

Upon this point we cannot be mistaken. Men who had been led by Christian principles to regard the rights and interests of the destruction of their enemies, could not have deliberately pursued a system of oppression and fraud against their former fellow-sufferers. Men who had so strongly demonstrated their belief in the doctrine, that the whole human race are alike entitled to life, liberty and the pursuit of happiness, could not have systematically manufactured and used whips, chains, handcuffs and branding irons. They would not have kept back the hire of the laborer; they would not have taken away a key of knowledge; they would neither have denied the theory or shrunk from the practice of immediate emancipation. They would certainly have been, in truth as well as in pretence, a free people.

Again, they would not have proceeded to default, corrupt, and exterminate the original inhabitants of this country. They would neither have deprived the Indians of their lands, nor supplied them with liquor fire, nor broken their faith pledged in solemn treaties, nor expended the revenues of the country in making war upon them. How much treasure, how many immortal souls, might they have saved!

Lastly, they would not have admitted the system of violence and retaliation as a constituent part of their own government. Having forgiven their foreign foes, they would have pursued the like Christian course towards every domestic enemy. Having conquered by suffering in the great contest between nations, they would have tried to do the same means for overcoming all minor evils. So far from depending on the gallows, the prison, the stocks, the whipping-post, for peace and quietness, they would utterly have rejected all such barbarous instruments, and substituted for them love, joy, peace, long-suffering, gentleness, goodness, faith, hope, patience, meekness. And, doing thus, they would have found the word of God a sure reliance; the whole armor of God a safe protection.

Good Advice.—What if people do speak against you? Let the fact that you are able to bear it. What is there gained by stooping to correct every word that is whispered to you? If you repeat them to this one and another, because your enemies had the impudence to make them; you keep the fire burning, and open the way for a dozen slanders. Keep your tongue, go straight forward, and trouble not your head about what is repeated, but feel all the better and wear a less frightful face. Slander never killed a sterling character, and it never will. Her coat will not set upon him, without a pull here, a jerk there, and a twist below; and while this work is going on, the false words are forgotten by the multitude.

Lesson in Good Humor.

In a number of the New York Mirror for January last, we are presented with rather a clever sketch of a character in real life, Jeremiah Carey by name, who in all his fortunes and misfortunes, exhibited the picture of a happy and contented man.

Jerry's countenance was plainness to the fullest extent. "Never mind," said Jerry, "I shall not be troubled by the pettecote. My face is my sign." In ninety-nine cases out of a hundred, such a conclusion would have been correct, but Jerry was fated to stumble over the solitary exception, inasmuch as a young and rather handsome hearse, forgetting his defects of phiz, and seeing only his contented disposition and intellectual worth, fell in love with him one day, and he, very good naturedly reciprocating the compliment, married her.

Proceeding home in a carriage from the church where the union had just been performed, the vehicle overset, spilled the bride and bride-maid, and broke a leg of the bridegroom.

It was, especially, *mal-a-propos* to break a limb on such an occasion, and Jerry had, as much reason to repine at the accident as any one similarly situated, could have, but he bore it with his usual good nature.

"Ah!" said he, one day in the last quarter of his damaged honeymoon, in answer to an expression of regret, endearment and sympathy, which had escaped his interesting spouse, "it is all for the best, Susy! I desired a little indoor life. Besides, but for this accident, my love, business would not have allowed me so much of your company. So, hal! hal upon my word I look upon it as one of the fortunate events of my life. I do indeed!"

Susan's first child was unfortunately born blind. "Not so very unfortunate after all!" said Jerry. "It might have been worse." Let us thank omniscient Providence that the dear little creature is not club-footed. Surgery may perhaps remedy his sight; if it can't—why after all, the faculty of seeing is so often abused—so often a curse to its possessor! It changed Lot's wife into a pillar of salt, you know!"

Such is Jeremiah's philosophy; and for all trials, great or small, he makes it applicable. His wife broke a pinner—costly one. "Dear me! what a pity!" said she, provoked at her own carelessness.

"Not a whit!" responded Jerry, "I never liked that pinner. Such an awkward handle! I'll get another one!"

His chimney was contrary. There are few who can keep their patience in smoky rooms; Jeremiah, however, after fully ascertaining that with his house the nuisance was incurable, forthwith began to extol the virtues of smoke, and it was not until after he had sold his home-making residence, and purchased an abode more conducive to comfort, that he could allow to himself that he was not an indispensable necessity to civilized life.

His little blind boy withered and died like a sinless rose ere he could liap "father!"—Susan had been a second time a mother, but her love to her first born burned brightest, for to the pure flame of maternal love was added interest for the darkness which shrouded its vision like a continual night. Even so was the poor boy endeared to the heart of his father. Sad, indeed, then, was the ceremony which consigned the little sufferer to the grave, where all are laid alike.

They returned to their dwelling. The rattle of the sleighs no longer greeted their foot-fall—all seemed cheerless and desolate, and sitting down, she hid her face in her hands and wept. The heart of Jeremiah was sad, but not to abandonment, like that of his wife. He opened the bible given him by his mother on her death-bed, and, drawing his finger across the page, read aloud that beautiful chapter wherein our Savior asks for little children to come unto him, "for of such is the kingdom of heaven."

When he had concluded, he closed the book, and clasped the hand of his wife affectionately in his own.

"Susan," said he, and his voice sounded like gentle music in her ears, "let us not murmur. God is just—merciful. If he had lived, it would have been only to grope through the world. Now, he is in heaven, where all, all is light. Let us endeavor to deserve to meet him there."

Only a few years afterwards, Jeremiah was reduced to comparative poverty. The bulk of his property had been invested in the stock of the bank, which failed, unable to pay a shilling on a dollar. They compelled to disperse his extensive establishment, change his style of living altogether, and with his wife and four children, to take to short commons, his spirits did not desert him.

Said Jerry, "never mind," two words which he never failed to throw at the teeth of every mishap he encountered; "never mind!" I like variety. I'm tired of riding in a carriage. I once broke my leg in one. Walking is an exercise which I need very much. Come, come, this is not so bad an affair, after all—it will test the value of my friends. Besides, now I can earn the bread we eat. Ah! it will be a labor of love, and that enriches the soul! I can almost say that I am glad this accident happened. I am indeed!"

Let no one think that our patient friend's philosophy is the apathy of the stoic. It arises from no lack of sensitive and acute feelings, but from a benevolent determination to make the best of everything.

This is the secret of his contentment under a load of mishaps and reverses. Ever striving to render all around him happy, he is a sterling friend; never repining at the decrees of Providence, he is a sincere Christian!

Three Innocent Men Hanged.—At a late meeting, Mr. O'Connell, M. P., made the following appalling statement:

"I defended," said the honorable gentleman, "three brothers named Cunningham, who, for the last three years, they were charged with murder, the evidence was most unsatisfactory, but the judge had a leaning for the Crown prosecution, and almost compelled the jury to bring in a verdict of guilty. I sat at my window as they returned to the jail after sentence of death was passed upon them. A strong military guard took them back, who had strict orders not to permit any communication between them and the people; but their mother was there, who, armed with a strength which her state impounded, broke the guard that was strong enough to resist any male force. I saw her clasp her eldest son, aged 32; I saw her embrace her second son, aged 20, and saw her fainting as she clung to her youngest son, aged 18; and I ask what could compensate her for such agony?"

They were executed, and they were innocent."

GOD BLESS THE BABES!

Mrs. Amiseed plucked the shawl aside, and discovered a sleeping infant. "What a heavenly babe!" she cried; and, truly, the child in its marble whiteness looked beautiful—a lovely human bud—a sweet, unsullied sojourner of earth, cradled on the knees of vice.

For an instant the watchmen gazed in silence on the babe. Even their natures, hardened in scenes of crime and destitution, were touched by the appealing innocence of the child. "Poor little heart," said one.

"God help it," cried another.

Yes, God help it! And with such easy adjustment do we have thousands and tens of thousands of human souls to want and ignorance; doom them, when yet sleeping the sleep of guiltlessness, to future evils—their own unguided passions. We make them outcasts, wretches, and then punish, in their wickedness, our own selfishness, our own neglect. We cry—"God help the babes!" and hang the men.

Yet a moment—the child is still before us. May we not see about it, contending for it, the principles of good and evil? Come hither, statement; you, who live within a party circle; you, who nightly fight some miserable fight; continually strive in some selfish struggle for power and place, considering men only as tools, the merest instrument of your aggrandizement; come here in the wintry snow, and look on God's image in its babyhood. Consider this little one, are not such creatures as these the noblest, grandest things on earth? Are they not subtly touched for the highest purposes of human life? Come they not into this world to dignify it? There is no spot, no coarser stuff in the pauper flesh before you that indicates a lower nature. There is no felon mark upon it; no natural formation indicating the thief in its baby fingers; no inevitable blasphemy upon its lips. It lies before you unaffiliated, untried, fresh from the hand of God! Will you, without an effort, let the great God stamp his fiery brand upon it? Shall it, even in its sleeping innocence, be made a trading thing by misery and vice. A creature born from the street, a piece of living merchandise for mingled beggary and crime—say what, with its awakened soul, shall it learn? What lessons whereby to pass through life, making an item in the social sum? Why, cunning will be its wisdom; hypocrisy its truth; theft its natural law of self-preservation.

To this child, so nurtured, so taught, your whole code of morals, nay, your brief right and wrong are written in stranger characters than Egyptian hieroglyphics and time passes—and you scourg the creature, never taught, for the heinous guilt of knowing naught but ill! The good has been a sealed book to him, and the dance is punished with the frail!

Doubtless, there are great statements; wizards in bullion and bank paper, thinkers profound in cotton, and every turn and variation in the markets, abroad and at home. But there are statesmen yet to come; statesmen of nobler aim—of more heroic action; teachers of the people; vindicators of the universal dignity of man; apostles of the great social truth, that knowledge, which is the spiritual light of God, like his material light, was made to comfort and bless all men. And when these men arise—and it is now too weak; it is sinful, to despair of them—the youngling poor will not be bound upon the threshold of human life, and made by want and ignorance life's shame and curse. There is not a babe lying in the public street on its mother's lap—the unconscious mendicant, to ripen into the criminal—that is not a reproach to the state—a scandal and a crying shame upon men who study all politics save the politics of the human heart.—Douglas Jerrold.

THE DEW.

The theory of the dew is interesting to all the admirers of nature, and illustrates in a striking manner the beautiful economy of the operations of her system. Professor Johnston, in his Agricultural Chemistry remarks:

"The dew is celebrated at all times, and in every tongue, for its sweet influence, presents the most beautiful and striking illustration of the agency in the economy of nature, and exhibits one of the wisest and beautiful adaptations by which the whole system of life is animated and invigorated, and fitted and bound together. All bodies on the surface of the earth radiate or throw out rays of heat in straight lines—every warmer body to every colder; and the entire surface itself continually sending rays upward through the clear air into free space. Thus, on the earth's surface all bodies strive, as it were, after an equal temperature, while the surface as a whole tends generally towards a cooler state. But while the sun shines, this cooling will not take place, for the earth then receives in general more heat than it gives off; and if the clear sky be shut out by a canopy of clouds, these being arrested and again prevent it from being speedily dissipated. At night then, when the sun is absent, the earth will cool the most; on clear nights, also, more than when cloudy; and when clouds only partially obscure the sky, those parts will become the coolest which look towards the clearest portions of the heavens.

Now when the surface cools, the air in contact must cool also, and like the warm currents on the mountain side, it at last forsakes a portion of the watery vapor it has hitherto retained. This vapor, like that floating mist on the hills, descends in particles almost infinitely minute. These particles collect upon every leaflet, and suspend themselves from every blade of grass, in drops of pearly dew. And mark here a beautiful adaptation. Different substances are endowed with the property of radiating their own heat, and thus becoming cool with different degrees of rapidity; and those substances which in the air become cool at first, also attract first, and most abundantly, the particles of falling dew.

Take, for instance, a beggar; Plautus turned a mill; Terence was a slave; Boetius died in jail; Tasso was often distressed for five shillings; Cervantes died of hunger; Milton ended his life in obscurity; Bacon lived a life of meanness; Spenser died of want; Dryden lived in poverty and died of distress; Otway died of hunger; Leo in the streets; Goldsmith's Vicar of Wakefield was sold for a trifle to save him from prison; Fielding lies in the burying ground of an English factory; Savage died in prison; Chatterton destroyed himself; and John Keats died of a broken heart.

Temperance Fable.

The rats upon a time assembled in a large cellar, to devise means of safely getting the bait from a small steel trap which lay near, having seen numbers of their friends and relations snatched from them by its merciless jaws.

After many long speeches, and the proposal of many elaborate but fruitless plans, a happy wit, standing erect, said:

"It is my opinion that, if with one paw we keep down the spring, we can safely take out the food with the other."

All the rats present loudly squealed assent, and stamped their tails in applause.

The meeting adjourned, and the rats retired to their homes; but the devastations of the trap being by no means diminished, the rats were forced to call another convention. The elders had assembled, and had commenced the deliberations, when all were startled by a faint voice, and a poor rat, with only three legs, limping into the ring, stood up to speak. All were instantly silent, when stretching out the bleeding remains of his leg, he said:

"My friends, I have tried the method you proposed, and I see the result! Now let me suggest a plan to escape the trap—Do not touch it!"

The direction of the flag Sing Prison, in this State, is now altogether under the control of a woman, and the results of her management are looked for with interest, as deciding whether her sex are not better fitted for the trust than men. In point of economy the State gives several thousand dollars a year in salaries, her compensation being only about three hundred per annum and found. Her system of management diametrically opposite to that of her predecessors, officers of the inquiry, &c. &c.—Sun.

ANTI-SLAVERY PUBLICATIONS.

Persons wishing to furnish themselves with anti-slavery Books and Pamphlets, can do so by calling on J. ELIZABETH JONES, one door west of the District School House, Green St.

JUST RECEIVED

FROM CINCINNATI,

100 lbs. Loaf Sugar.
1000 lbs. N. O. Sugar.
3 barrels Molasses.
2 boxes Sutter's Candles.
1 box Sweet Spiced Chocolate.
1 box Spiced Tea.
1 box Soap.
1 box James River Tobacco,
And for Sale low by
HEATON & IRISH.
Sept. 1st. 1846.

FISH.

Constantly on hand White Fish & Mackerel, by
HEATON & IRISH.
Sept. 1st. 1846.

2 Barrels of Flaxseed Oil for sale by

HEATON & IRISH.
Sept. 1st. 1846.

WANTED,

30000 lbs. Cheese,
8000 lbs. Butter, for which part cash will be paid—a fair price.
HEATON & IRISH.
Sept. 1st. 1846.

OUR MOTTO IS

"THE READY PAY,"

AND OUR BUSINESS IS TO BUY AND SELL
HARDWARE AND DRUGS

As Low as Possible.—Carpenters, Builders, Farmers, Carriage and Chair Makers, Painters, Cabinet and Harness Makers, Millwrights, and Mechanics generally, will find such articles among our assortment as will suit their separate purposes.

PHYSICIANS

who prescribe for others, and
FAMILIES,
who prescribe for themselves may at all times find a general assortment of
DRUGS AND BOTANIC MEDICINES
at
CHERRMAN & WRIGHTS,
Salem, O., March 23th.

C. DONALDSON & CO.

WHOLESALE & RETAIL HARDWARE MERCHANTS
Keep constantly on hand a general assortment of
HARDWARE AND CUTLERY.
No. 15, MAIN ST., CINCINNATI.
July 17, '46.

DRY GOODS AND GROCERIES.

BOOTS and SHOES, (Eastern and Western.) Drugs and Medicines, Paints, Oil and Dye Stuffs, cheap as the cheapest, and good as the best, constantly for sale at
TRESKOTTS.

Salem, O. 1st mo. 30th.

AGENTS FOR THE "BUGLE."

Ohio. New Garden—David L. Galtreath h Columbus—Lot Holmes. Cool Springs—Mashon Irvin. Berlin—Jacob H. Barnes. Marlboro—Dr. K. G. Thomas. Canfield—John Watson. Louisville—Dr. Butler. Poland—Christopher Lee. Youngstown—J. S. Johnson. New Lyme—Marshall Miller. Akron—Thomas P. Beach. New Lisbon—George Garretson. Cincinnati—William Donaldson. East Fairfield—John Marsh. Selma—Thos. Swyne. Springfield—Ira Thomas. Elizabethtown—V. Nicholson. Oakland—Elizabeth Brook. Chagrin Falls—S. Dickerson. Petersburg—Ruth Tomlinson. Columbus—W. W. Pollard. Georgetown—Ruth Cope. Dayton—Alex. Glenn. Garrettsville—G. C. Baker. Atwater—E. Morgan Parrott. Fairmount—Win. Smith. Elgin, Lorain co.—L. J. Burrell. Oberlin—Lucy Stone. Ohio City—R. B. Dennis. Newcan Falls—Dr. Homer Earle. Ravenna—E. P. Bassett. Franklin Mills—A. Morse. Harford—Anson Gralkie. Southington—Caleb Greene. Mt. Union—Owen Thomas. Republican P. O. H. Wood—Hillsboro, Win. Lyle Keys. Acheson town—Dr. A. G. Richardson. Fowler's Mills—A. Allen. Kinsman—J. Herick. Elyria—Allen Hays. Malta—Wm. Cope. Hickley—Luther Parker. R. Wickfield—Jerome Harbort.

Indiana. Greentree—Lewis Branson. Marion—John T. Morris. Economy—Ira C. Maulsby. Liberty—Edwin Gardner. Winchester—Clarkson Packet. Knightstown—Dr. H. L. Perill. Richmond—Joseph Adelman. Pennsylvania. Fallow—Milo A. Townsend. H. Vashon, Pittsburgh.